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THE ELECTORAL ATTITUDE OF NONCONFORMISTS.

The resolution relative to the Government policy in Afghanistan adopted by the Congregational Union at Cardiff is carefully framed, and the last thing desired by its authors would be that it should lead to any mischievous results. Nevertheless, we greatly doubt the wisdom of that portion of the resolution, which suggests the line of electoral action to be taken by members of Congregational Churches, and therefore by Nonconformists generally. We refer to the latter half of the resolution; which we give in two sections:—

1. That, believing that it is of the last importance that the reckless policy which during the last few years has disturbed the nation, wasted its resources, and compromised its honour, should be reversed, the assembly urges the members of the churches to employ their votes and influence at the next general election to secure its authoritative condemnation by the various constituencies.

2. That the assembly does not, in view of that election, counsel silence on the part of Nonconformists in relation to questions touching religious equality; but in the presence of the great political difficulties of the time, it feels that this is a crisis in which even these ought not to be allowed to prevent the union of the Liberal party for the purpose of putting an end to the costly and mischievous *regime* which has proved to be so full of menace to our constitutional liberty at home, and to derogate from our good name and our legitimate influence among other nations.

We cannot object to the first of these recommendations, since it is the obvious corollary of the first part of the resolution; which condemns the Afghan policy of the Government in terms of just severity. But, admitting that some circumstances might justify such advice, where is the necessity at the present time for urging that questions touching religious equality should not be allowed to "prevent the union of the Liberal party" for the purpose of putting an end to the existing Ministry and its dangerous policy? Where are the constituencies in which Liberal union is at this moment rendered impossible, or is threatened, by the unwise persistency of the advocates of disestablishment? We know of several constituencies in which they have been, in our judgment, less exacting than they might have been in the choice of Liberal candidates, and where there is quite a needless "silence in relation to questions touching religious equality"; but we do not know of one which calls for such an utterance as this on the part of the Congregational Union. We are afraid that even in Scotland—where it was supposed that the question of disestablishment might be generally pressed—there is too great a tendency to waive every ecclesiastical demand, rather than put an obstacle in the way of any candidate calling himself a Liberal and ready to declare his implacable hostility to the present Government.

We are simply taking the resolution as it stands, without supposing that its authors intended to strengthen this tendency. Those who spoke in support of the resolution were too eager in their condemnation of the acts of the Ministry to give attention to the electoral policy recommended to Nonconformists. The Rev. J. G. Rogers was, indeed, reported as expressing the opinion that a great crisis has arrived, in which the honour of the nation is at stake, and that it is absolutely necessary "to sacrifice everything else for the moment, in order that the clear and distinct voice of Nonconformity may go up on behalf of Liberalism and peace and progress." We now learn—as will be seen elsewhere—that he added some sentences of a qualifying character; but, at the same time, he appeared inclined to repose "generous confidence" in the Liberal leaders, and to take it for granted that "we are not going to press our questions." And that suggests the inquiries: Have we full confidence in our leaders? and Is it wise to refrain from pressing them with any ecclesiastical questions?

While conscious of the risk which may be incurred by those who take action calculated to divide the Liberal party at the present time, we are bound to guard against other risks also. Suppose, for instance, that the dissolution does not take place till next autumn, is the life of the Liberal party to be sustained by no other pabulum than clever criticism on the misdeeds of the present Government? And if the work of a future Government should be also considered, how can the friends of religious equality expect it to prove satisfactory, if they allow every other question of domestic reform to be put forward for discussion, and deliberately keep in the background that which they regard as one of the greatest of practical questions? The Tory Government will be destroyed directly the electoral returns show that their majority has been converted into a minority—and what is to happen during the term the new Parliament lasts? Are the Liberals to come into office pledged to nothing beyond setting straight the national finances, and reversing, or—where that is impracticable—modifying, or safeguarding, the foreign policy of their predecessors? Or if, in reply to the taunts of their opponents, they attempt to formulate a policy, does the "crisis" require the omission of objects dearest to that section of the party which will probably do most to secure a victory for Liberalism?

This last question has increased in importance since Mr. Childers has, in his Pontefract speech, supplied, what the *Spectator* calls, an "obviously official sketch of the Liberal programme"—a programme which, that journal rightly says, will command the confidence of all "moderate" and "quiet Liberals"—a description the meaning of which is perfectly intelligible. Mr. Childers so little understands, or cares for, the present aims and feelings of Nonconformists, that he actually proposes the adoption of a Burials Bill with the idea that it will "remove the last grievances of Dissenters"; while he altogether ignores the fact that Scotland does not want a Burials Bill, but demands something of a far more drastic kind. Nor is this all; for the right hon. gentleman clearly shows that, as regards ecclesiastical affairs, he is looking in a wholly different direction from that in which the minds of Nonconformists, and of many besides, are now turned. He proposes to, at least, make a beginning of the work of *Church reform*, and especially the removal of two great scandals—the sale of livings and the inequality of church stipends. So that he is for tinkering the English Establishment, instead of abolishing it; while he forgets that Scotland has an Establishment which has no such scandals, but which requires to be reformed off the face of the country!

Is that a programme to which Nonconformists are to be expected to assent, passively or otherwise? Or if silence is *not* counselled, is there to be only mild speech, and no corresponding electoral action? By electoral action is not necessarily meant the injudicious multiplication, or selection, of candidates, the withholding of votes, or the display of a divisive spirit. Short of that, there is much that may be done in pressing principles and aims on candidates and electors, and in placing questions in a train for settlement hereafter, if not immediately. The opposite policy is that which is just now in favour with Whig leaders and "moderate" and "quiet" politicians. They want the principle of religious equality to be ignored, and its advocates muzzled and kept in the background, as those who are likely to spoil the prospects of the Liberal party by inopportune persistence in the advocacy of their views.

For illustrations of the absurdity and the danger involved in compliance with such wishes, we may point to the sagacious and well-timed speech of Mr. Taylor-Innes, at the recent Liberal Conference at Glasgow. That gentleman is an influential member of the Free Church, which has moved forward in the direction of disestablishment with the greatest caution; but he recognises the necessity for letting it be known that there *has* been a forward movement; that it is for a practical purpose; and that there will be no retrogression. He is willing to be patient towards Liberal politicians who will look at this question of disestablishment and study it with a view to its solution, but he has no patience for those who simply try to evade and "pooh-pooh" it. Therefore he is not in favour of a policy of either silence, or of inaction, and we hope that this will be the prevailing feeling of English as well as of Scottish, Nonconformists.

LORD SALISBURY ON FOREIGN POLICY.

The visit of Lord Salisbury to Manchester was anticipated with interest mainly because the country was eager to know what reply the brilliant Foreign Secretary would have to make to the damaging criticisms lately made upon the external policy of his Government. But there was also no little curiosity to see what kind of a reception Manchester would give to the Minister deputed to open an electioneering campaign on the critical battle field of Lancashire. Before Friday evening came it was made abundantly clear that, so far as Manchester is concerned, the alleged political apathy of the middle classes has been very considerably stirred up by the irritating and even dangerous complications into which the nation has been thrust. The audience at the Chamber of Commerce was professedly non-political, and the banquet at the Free Trade Hall in the evening was attended, of course, by convivial Tories. But in the interim Lord Salisbury visited the Exchange, crowded at the time with the chief representatives of Manchester trade. On his first appearance there was an ominous silence, and he had crossed a considerable part of the vast floor before the admirers of a "spirited foreign policy" attempted to raise a cheer. The counter-demonstration instantly evoked showed that the feeling on the other side was very strong. The conflict of voices was kept up

during the whole time of the visit, and the excitement suggested that the contest of next year is by no means likely to be conducted with kid gloves. The event is not surprising; for Manchester is one of the constituencies that have suffered, and are likely to suffer, most severely from the sacrifice of a genuine patriotism to a vulgar imperialism; and the morning utterance of the heir-apparent to the leadership of the Conservatives was by no means reassuring.

The speech at the Chamber of Commerce may conveniently be taken together with the evening's oration on the glories of the Government. For, as was more than once remarked during the proceedings, trade and foreign politics are very nearly connected. The address of the Chamber dwelt amongst other things on the necessity for a complete abolition of Indian import duties on cotton goods, and also on the unsatisfactory nature of our commercial relations with most foreign countries, owing to the prevalence of Protection; and the President of the Chamber made a significant allusion to the advantages of "security and confidence, which are the fruits of peace and quiet." Lord Salisbury in his reply admitted the desirability of abolishing the Indian import duties, but he prudently abstained from explaining how the possibility of securing this aim would be affected by the grave addition to Indian burdens through the Afghan war. He lamented the prevalence of protection, and he made a significant admission when he attributed it not merely to the influence of fallacious doctrines, but even more to the practical financial difficulties created by the passion for military expenditure. True, he attempted to parry the objection thus invited against his own policy by saying that what one Government did in this way, all were compelled to imitate. But that is just one of the vicious assumptions which underlie the whole Jingoism of the time.

It might have been supposed that a patriotic Minister, so keenly alive to the cruel burden imposed on trade and commerce by extravagant armaments, would find it impossible to defend our recent foreign policy without showing what dire necessity was laid upon us to join in this game of beggar-my-neighbour with Continental despots. But no attempt of the kind was made. The Berlin Treaty, the "Protectorate" of Asiatic Turkey, the arrangements for Turkish reform, and the tenancy of Cyprus under tribute to the Porte have all been made so supremely ridiculous by Sir William Harcourt's brilliant satire that the faithful adherents of the Ministry expected some sensational revelation to be made at the Free Trade Hall, which should fully rehabilitate the damaged reputation of the Government. But Lord Salisbury proved to have no other resource than that of Danton: "*De l'audace, et encore de l'audace, et toujours de l'audace.*" England, the "mother of Parliaments," and, by tradition at least, the friend of all popular liberties, was once more assumed to be one of a party of intriguers each playing against the other for purely selfish ends. The fate of the great South-Eastern provinces, the possible homes of an enormously increased population of industrious and prosperous people, was never considered, except as it affected the chance of securing a few more years' existence to the rickety and demoralised despotism of the Porte. The right of our violent intrusion into Afghanistan was assumed as a matter of course, and for the number of people we have killed, or for the homes we have burned, or the crimes we have provoked, there was no word of lament. Perhaps for the omission of all moral considerations where foreign politics are concerned, Liberal critics are partly accountable, as well as Tory defenders. From our point of view it would not be enough to show that English interests required a new frontier. It ought to be proved that we had a right to take it. It would not be enough to show that a "big Bulgaria" would be favourable to Russian influence. It ought also to be shown that we are justified in dividing and weakening an embryo State. But while we believe that Liberal critics would add immensely to the strength of their case and to the inspiriting power of their words if they attached more importance to the moral aspect of foreign politics, we venture to think that, even on the ground of expediency, Lord Salisbury's reply will hardly satisfy political waverers. He proceeded on the assumption that the main object of a prudently selfish policy on the Eastern Question must be to bolster up Turkey; but almost in the same breath he admitted that Turkey was again trying the patience of her friends, and in the event of her obstinacy he predicted her speedy ruin. But as her continued obstinacy is a matter of course, the other contingency may be left out of the calculation; and it comes to this, that Lord Salisbury has persistently refused to consider any future alternative to Turkish possession of Constantinople, even though her prolonged existence as a European Power is admittedly impossible. Surely this is poor diplomacy. We have always understood that diplomatists showed their skill, not by excluding the inevitable from their calculations, but by making the best of it. Lord Salisbury seems to think that if he only brazens it out long enough, facts will sink abashed before his assertions.

THE CONGREGATIONAL UNION AT CARDIFF.

There seems to have been an apprehension that the autumnal meetings of the Congregational Union at Cardiff would show a falling-off, not only in numbers, but in interest, when compared with those of previous years—the former for various reasons, and the latter because of the alleged dulness of the programme. In regard to numbers, the apprehension has proved to be well founded; but the fact is not to be regretted, since these meetings have of late years been far too large for deliberative purposes, and have too heavily taxed local resources. But for sustained interest the proceedings seem to have left nothing to be desired; so that this visit of the Congregational Union to Wales must have left an altogether satisfactory impression on the minds of both visitors and hosts.

That was partly the result of the excellence of the various sermons, speeches, and papers, and partly of a lively difference of opinion on some of the subjects dealt with. But we suspect that the special feature of interest lay in the fact that the Church Congress had only the week before also met in a Welsh town, and that, by a fortunate coincidence, the platform of the Congregational Union supplied the means of giving a prompt and decisive answer to the utterances of Episcopalians on the causes of, and the "remedy" for, Welsh Dissent.

The contrasts presented between the proceedings at Swansea and at Cardiff must have struck the least reflective mind. The latter town was visited by no highly-paid peer-prelates, or Crown-appointed deans, and there was no street procession of surpliced clerics, graced with the small pomp of the municipality. Nor have the newspapers given their space so freely to reports of the Union meetings as to those of the Church Congress. On the other hand, the Cardiff assembly, unlike that at Swansea, was not haunted by the feeling that it had entered an unfriendly, if not hostile, country. It was not obliged to ignore important topics, from the impossibility of discussing them without explosions of antagonism which would have been dangerous or discreditable. It had not to grapple with such insoluble problems as that of "ecclesiastical jurisdiction," by which Churchmen are now hopelessly distracted and divided. It had the happy consciousness of freedom from legal restraints in dealing with difficulties and applying remedies to admitted evils. And, finally, the Congregational Union could receive—as the Baptist Union had just previously done—delegates from other Christian bodies, charged with fraternal messages, whereas it is hardly possible to imagine similar interchanges of feeling and of opinion between a Church Congress and any of the Nonconformist bodies, whose very existence is regarded by the bulk of the members of the Congress as an evil to be deplored and to be abated, if it cannot be altogether suppressed. These are points of difference which will certainly strike the minds of Welsh Nonconformists, and, if we are not mistaken, will go far to counteract the favourable influence which it was hoped the Congress would exert in Wales in favour of the established system.

It is one of the trials of a Congregational Union chairman that he has to deliver *two* great addresses during his year of office, and that, if his success be considerable in May, he may, for that very reason, comparatively fail in October. Mr. Cuthbertson has, however, passed through the ordeal, not only safely, but with an *éclat* which will add to his reputation in the body to which he belongs. His personal allusions, both at the commencement and close of his address, were touching and in excellent taste; while his chosen theme—"Independency as a Witness-bearer"—enabled him to touch with point, freshness, and fervour on several topics of current interest. "Our protest against the Papacy" and "against a State-Church" are familiar themes; but the relation of Congregationalists to formulated creeds, the insistence on the need for greater simplicity of life, and the attitude to be assumed towards the scientific and philosophic scepticism of the day, are matters forced upon the notice of thoughtful Christian men by the changed, and constantly changing, circumstances of the times, and it is satisfactory to find them treated with a breadth, and yet with a firmness, which show that Nonconformists have teachers who, like the sons of Issachar, have understanding to discern the signs of the times.

It is not in our power to comment on all the topics which engaged the attention of either the assembly as a whole, or of the sectional meetings, or on which well-practised speakers enlarged at the various public meetings, English and Welsh. They were most of them of a very practical character, and some of them indicate new points of departure likely to mark the future administration of Congregational affairs. One of these is the suggested appointment of county "Confidential committees" to facilitate the removal and choice of ministers—a subject sure to lead to much discussion hereafter. The reform of the College system is—but ought not to be—of less general interest, and the proposals which have already been made, and about which there will, no doubt, for a time be some difference of opinion, show that the leaders of Congregationalism are fully conscious of the necessity for such changes as will make the opening of the national Universities to Nonconformists a means of raising the intellectual status of the Nonconformist ministry, and as will enable the pulpit to meet the present requirements of the pew.

It was not likely that the Congregational Union, after having protested against the "unrighteous and meretricious" Afghan policy of the Government when it was originally announced, would keep silence "now that the course of events has made the folly and criminality of that policy flagrantly apparent." Nor is it surprising that the unanimity on the subject which happily prevails among Nonconformists should have been reflected in the renewed and "indignant protest" adopted with enthusiasm at Cardiff. Mr. Richard, M.P., the Rev. J. G. Rogers, and the Rev. Baldwin Brown, who have greatly differed from each other at some former meetings of the Union, were in thorough accord in supporting the resolution, and no denunciations of the course pursued by the Government appeared to be too strong to secure the complete assent of the assembly. As we have elsewhere shown, doubt may be entertained as to a portion of the resolution adopted, and to the sentiment expressed by Mr. Rogers that it is incumbent on Nonconformists "to sacrifice everything else for the moment" for the sake of Liberalism, and peace, and progress; but there will be but little dissent among Nonconformists from the opinion expressed by Mr. Richard, that the Ministerial policy "has tended to debase and demoralise the natural sentiment."

There may be less agreement in the view of Mr. Brown, that it is our duty as a nation to make a practical confession of mistake by retiring from Cabul; but who but Jingoes and unchristian politicians disbelieve that "there is no prestige comparable with that which a known love of righteousness confers upon a man, a community, and a people," and "no influence comparable with that which holds him to the right at all cost and sacrifice, especially if it involve something of painful confession and humiliation"?

We have said that the Cardiff meetings owed much of their interest to the fact that they followed closely on the heels of the Swansea Congress. In proof of that fact we may refer to Dr. Rees's able paper on the position and prospects of Welsh Congregationalism and to the speeches of Mr. Richard, Mr. Thomas Williams, and the Rev. B. Williams, as well as to the numerous allusions of other speakers. Mr. Richard had a great opportunity, and used it with great effect. We should be glad if his happily conceived and powerful speech could be read by every member of the Church Congress who has been sighing for a "remedy" for Welsh Dissent, and dreaming of the possibility of repressing it, in favour of Church of Englandism. Mr. Richard's handling of the ignorant critics of the Welsh people, his descriptions of the failure of the Establishment in Wales and of the character of the Church which Welsh Nonconformists are now invited to join, were scathing enough, but can it be said that they were undeserved? The Congress went to Wales to convert the country to the cause of State-Churchism. Who then can complain that, appealing to both the history of the past and to the facts of the present, Mr. Richard should passionately have urged his countrymen to "stand fast in the liberty wherewith Christ hath made them free, and not be again entangled in the yoke of bondage"?

CHURCH DISCIPLINE AND CHURCH COURTS.

THE existence of what we lately described as a Home Rule movement in the Established Church is indicated not only by the startling proposition to give Convocation a legislative power, subject to the merely tacit assent of Parliament, but also by clerical discontent with the legal provision for clergy discipline, and also with the existing ecclesiastical courts. This feeling found tolerably strong expression at the recent Church Congress, and the discussions there raised are not a little instructive. It is evident from the speeches delivered on these occasions that the secret of this uneasiness is the consciousness of a distinct severance between the Church and the main current of the national life. If, as the most favoured theory of ecclesiastical establishments requires, the Church and the nation were really one, it would be impossible that the discontent should take the form it does. The sovereign would be cordially acknowledged as the head of the Church equally as of the State; and though there might be disputes as to the wisdom of particular ecclesiastical laws, no one could treat these as encroachments by a foreign and alien body on the domain of the Church. Jealousies would of course arise between clergy and laity; they always have existed, and all the more, perhaps, when there were no heretics to unite the interests of both in persecution. But such jealousies are very different from the annoyance constantly expressed now at the want of self-discipline and self-government within the Church. The complaint is that the sacred body is ruled from without, by a power not to be identified with it, and, indeed, entirely out of sympathy. Not the clergy only, but their most enthusiastic disciples among the laity are conscious of convictions and sentiments and aspirations not shared by the nation as represented by its courts of legislature or judgment. And the "faithful" desire that their feelings should find scope in Church legislation and Church justice, altogether apart from the ordinary channels of national law. Such wishes are surely suggested by a latent feeling that the disruption of Church and State already exists in all but form; and the aspirants after Home Rule for the Church hope to have the fact recognised, not by the enactment of religious equality with its obvious consequences of disendowment, but by an aggravation of the sectarian privilege already existing. Owning that their Church is no longer identical with the nation, they ask the latter to accord to it rights never given to any but voluntary associations, while at the same time they continue to claim the wealth and the worldly dignity of a National Church.

Such observations are suggested, as we have already said, by the tone very generally adopted in the late Church Congress when these subjects were discussed. After the question of clergy discipline had been introduced by the Rev. Chancellor Espin, who insisted that "you must preserve and enforce the Church's discipline in the Church's way," Prebendary Anderson observed that there are two distinct subjects involved. "We have first," he said, "the right of the Church of England *as a society* to fix the rules of discipline for the clergy, and secondly, we have the fact that the State has guaranteed to the clergy the possession of property." But, being apparently of the Evangelical party, the reverend prebendary thought *the society*—italics in both cases are our own—should know when it was comfortably provided for in things temporal, and should let well alone. This, however, was not the view of Canon Gregory, or Dr. Phillimore, or Mr. Layman of St. Albans. To do them justice "the society" seemed to be much nearer to their hearts than the "guaranteed possession of property." And the Rev. C. A. Smithies, of Cardiff, waxing valiant in the growing excitement, exclaimed, "If Establishment prevents ministers of the Church of Christ from using that spiritual power which they find in the Word of God, I would say, Perish Establishment, by all means!" This aroused divided feeling, some applauding, others crying "No, no!" as though they would prefer to keep the Establishment at any sacrifice of "spiritual power." But there was ample evidence of the sort of consciousness above referred to, that the Church and the State are walking on divided paths, and that the bonds between them are sorely strained.

It is obvious that the question of clergy discipline affects ecclesiastical courts. Canon Gregory suggested entirely new tribunals for the trial of neglectful or criminous clergymen. He would have the guilt of the accused, so far as the facts are concerned, left to a mixed jury of clergy and laity. And he had the courage of his opinions; for he hinted that the cost of the new tribunals might have to be paid by a tax on the clergy. But the whole subject of ecclesiastical courts had been discussed on the previous evening, and the same tone of discontent with national arrangements and of craving to be treated as a spiritual "society" was very apparent. The Bishop of Oxford thought that our generation had some "advantages which our forefathers did not possess." And it is curious to find that one of these advantages is the existence of a number of disestablished Anglican churches. "The Churches of Scotland, Ireland, the United States of America, and the more important of our colonies have organised their own systems of ecclesiastical jurisdiction, with entire freedom from Parliamentary control." It is satisfactory to know that there are English bishops who think these examples worth study. And probably the more the interests of "the society" predominate over "the guaranteed possession of property" the more attractive will such examples become. On the same evening Dr. Blakeney read a learned paper to prove that at the Reformation the Church had quietly accepted the secularisation of her government, and had acquiesced in even a more complete secularisation since that time. But this by no means comforted Dr. Phillimore or the Rev. Berdmore Compton, both of whom were evidently thinking of "the society." The latter made a remark more apposite than polite when he said, "Our Episcopate is often praised for its wisdom, seldom for its courage." He evidently thought that if there were more of the latter quality in the Episcopate the spiritual interests of "the society" would be better cared for. In the present state of things he considered that "the equilibrium was unstable—that of an egg poised on its end." In this we are entirely at one with him. Columbus, however, it is said, did manage to make an egg stand on end once; but it was by a little judicious violence, and the egg was probably hardly as full of meat afterwards as it had been before.

INTERNATIONAL MORALITY.

IT would be an interesting study for a philosophical historian to inquire into the rise and progress of national, as apart from individual, morality. That the former is of much more recent date than the latter is certain. Early in the world's history the duty of each man to the members of his own family was acknowledged and insisted upon. No one was considered so base as he who shrank from the responsibilities which the family tie imposed upon him. For the punishment of such the imagination of the Greeks created the Eumenides, whose symbols were the burning torch and the whip of scorpions. That this insistance upon the due fulfilment of the duties arising out of the family relationship should have existed at a time when men were the most merciless towards their enemies is a great evidence of the strength of the feeling. It seems to have been reserved to a much later age, however, to develop the idea of an international morality. That any motives but those of self-interest should have sway in dealings with foreign States, especially when those States are inferior in strength or civilisation to ourselves, is a development of the modern brain. England has been one of the first of European States to promulgate and act upon the great principle of international morality. Even in our own case, however, right action has been but fitful. Many blots rest upon the page of England's fame. The early history of some of our colonies, and of Warren Hastings' administration in India, is best forgotten. But against these doubtful events we may balance many an act of generous sympathy with suffering races. The suppression of negro slavery in our own colonies, the emphatic protest which we made against its continuance in America, and the deep agitation produced amongst us by the story of the Bulgarian massacres, may at least be regarded as some atonement for past misdeeds. When, however, the history of England in the nineteenth century comes to be recorded, a backward wave of thought upon this great subject will be among its saddest features. It will be difficult for future generations to believe that so complete a change could come over the national mind as has been witnessed in England within the last three years; and that the people who so loudly clamoured for the freedom of Bulgaria, Servia, and Montenegro, were the same who, so shortly after, waged bloody war against two savage tribes on such insufficient pretexts as are those advanced in extenuation of the wars in Zululand and Afghanistan. It is difficult for a nation to maintain its national integrity in spite of the attempts of those who should be its chief supporters—the Government and part of the daily Press—to undermine it. How these appeals to all the lowest feelings of our nature have succeeded we know only too well. Selfishness, envy, and love of aggrandisement are passions which lie too near the surface of our minds to need much stimulation to call them up. But there are signs that the nightmare spell of the present iniquitous Government will not oppress the nation much longer. We shall awake before long to freer and healthier life.

Meanwhile we welcome with pleasure any attempt to stem the torrent of political turpitude, such as that recently made by Mr. F. W. Chesson at Manchester. In a paper read before the Social Science Congress Mr. Chesson brought forward, and endeavoured to substantiate by argument, some leading principles which should form a basis for our future conduct when dealing with uncivilised nations. We cannot but think his paper peculiarly well timed. In addition to the great responsibilities which Sir Garnet Wolseley's scheme for the government of Zululand has imposed upon us, we may anticipate, when General Roberts has completely succeeded in subduing the Afghans, some such settlement in that distracted country. Doubtless, also, we shall be thrown into contact with tribes in the interior of Africa of whose very existence we are at present ignorant. On what principle, then, are we to act in future? It is evident that we have not yet learned, in spite of our long experience, any method of conciliating savage opponents. Our present tactics consist almost invariably in

opposing massacre to massacre and reprisal to reprisal. Ulundi atones for Isandula; the capture of Cabul for the murder of Major Cavagnari. We are aware that there are many who maintain that this is as it must be. In fighting savages, it is contended, we must use savage modes of warfare; mildness would be mistaken for cowardice; retirement for defeat; condign punishment for acts of hostility is the only argument which the black man can appreciate. It is this view of the case which Mr. Chesson sets himself to combat in the paper referred to. He believes that it can be proved false in history; he hopes that is false to human nature. He adduced several instances of the amenability of the Maoris and the Zulus to moral influence. The striking success of the dealings of the younger Penn with the Indians is an instance from a much earlier date. But did we seek historical arguments for the support of our case, we should find them ready to our pen in those repetitions of history which have just taken place. Cabul is for the second time occupied by English troops, under conditions wonderfully like those of 1842. The Zulus are but the chief tribe of those Kafirs with whom we formerly engaged in a serious conflict. Seeing, then, the utter failure of all former attempts, what scheme can we find which will give us hope of better success in the future? Mr. Chesson replies: Introduce a code of international law which would be a guarantee that uncivilised States would not be subject to an undue amount of responsibility for their ignorance of European usages. The proposal is an admirable one. We sincerely hope that it will receive the attention of our leading jurists. It is on this side we are convinced that an outlet is to be looked for from the present miserable state of affairs. It opens the way for the application of moral example. Of what use is all the machinery of foreign missions if a single High Commissioner can declare war in headstrong violence upon a nation for the sole crime of being brave and strong, and sweep away in a rush of vindictive rage those seeds of goodness which it may have taken years of patient toil to sow? Were we, however, to act upon principles of the strictest integrity, to refrain from war until the last extremity, and then to commit no reprisals, our very soldiers would be missionaries, and our arms means of conversion; for we may take it as certain that a spirit of justice lurks even in the breast of a black man, though savagery and bad treatment may for a time obscure it. The state of the times must be our apology for restating what may be thought trite principles. While the foreign policy of the Government continues to be conducted upon its present lines, and while returned Cape warriors join their noisy supporters at home in chanting *Væ victis*, the repetition of such commonplace truths is obviously not unnecessary.

THE NEW CEMETERIES ACT.

The new number of the *Church Quarterly Review* contains a short article on this subject; but it contains very little which has not been already written, or said, by Episcopalian writers and speakers. It begins by quoting Lord Beaconsfield's assertion that the Burials question is not an ecclesiastical but a sanitary one, and yet ends with the statement that, "if throughout the rural districts *Church people* are only true to themselves, this Act of Mr. Marten's may prove to have been the turning point in the history of as vexatious a controversy as it has been our lot to be concerned in"—a clear admission that the question is not wholly sanitary. Of course the writer praises the Act, which, he says, is "broad," "statesmanlike," "comprehensive," "singularly flexible," and is characterised by "perfect fairness." But he, nevertheless, betrays his fear that this admirable Act is not without serious flaws; for, quoting Clause 25 of the 'Cemeteries Clauses Act'—which forms part of the new Act, and which plainly says that "the Company *shall* build within the consecrated part of the cemetery" "a chapel for the performance of the Burial service according to the rites of the Established Church," he says, "We are not clear whether these clauses are compulsory. *We hope not.* For in rural districts far better for the parish church to remain in use, and to carry the body thence to the grave, and for the parish clergyman to be chaplain. But such an adjustment is easy." Easy! but how, without directly violating the Act?

The *Church Quarterly Review* cannot be wholly silent respecting the mode in which the Act was passed, and this is what it writes on the point:—

> We may mention in passing, only to contradict it emphatically, that the *Nonconformist* newspaper has spoken of the bill having passed the House of Commons by a kind of "dodge." Nothing can be more imaginary. The bill had been before the House in 1878. It was introduced a second time in 1879, it passed through all its stages, with of course, all the usual notices being given, and *two* divisions were taken on it on the *third* reading.

What is the use of this emphatic contradiction in the face of notorious facts? True the bill was brought in in 1878, but it was neither discussed in Parliament, or noticed out of it. "It passed through all its stages, with, of course, all the usual notices being given." Yes! but when Mr. Osborne Morgan was present its author always postponed it, and the two important stages were passed only when that gentleman's back was turned, and when nobody but Mr. Marten and his immediate backers knew what was going forward. The two divisions were taken, not on the third reading, but on motions for an adjournment, between two and three in the morning; when not sixty members were present and the reporters had left. If this is not "a kind of dodge" what would deserve that epithet?

It was lately stated that, at the instance of the Chairman, the Darlington Sanitary Authority had appointed a committe, with a view to taking action under the new Act. We did not then know, as we now do, that this Chairman is Dr. Eastwood, one of the secretaries of "The Society for the Rejection of the Burials Bill," and who is also, we believe, president of the local Church Defence Association; so that the doctor's new sanitary zeal is easily explained. The *Northern Echo* says, with great point:—

> The accidental circumstance that the churchyard is to be improved out of rates to which Nonconformists contribute cannot be a reason why the doctor should suddenly show such a desire to reform the graveyard he instances. Surely it cannot be that the doctor and his friends required an Act of Parliament to stimulate them to so necessary an act. But as if to show how inconsistent he can be, while proposing to put in motion a purely sanitary measure he has placed as the prominent members on his committee the Rev. C. B. Yeoman, C. C. Chevallier, and the local clergyman, about whom, it may be said, they know probably as little of matters of sanitation as did the bishops who so heartily supported the bill. The whole business is a wretched farce. . . . . It is too late in the day to impose new Church-rates, and the doctor's plea that the parish churchyard is a disgrace to civilisation will rather excite disgust that wealthy Churchmen should have allowed such a scandal to remain so long than elicit sympathy. If Churchmen are really anxious to improve or extend their graveyards they can do it without appealing to this retrograde Act of Parliament by paying out of their own purses; if they wish to do this apparently necessary sanitary work at the expense of their Nonconformist neighbours, let them offer a reasonable concession in return by throwing their graveyards open.

At the Manchester Diocesan Conference last Thursday, the Dean of Manchester referred to the Act, and began his reference by saying, "*I am still of opinion that it would be the wisest thing for the Church to afford facilities to all to make use of the churchyard in such way as is most acceptable to them.*" He happily described the new Act as treating cemeteries "as the offshoots of mortuaries." He expressed the opinion that the decision whether a cemetery shall be consecrated or unconsecrated, or partly one and partly the other, rested with the local authorities, and not with the Local Government Board. He also said that "in the case of lately-acquired burial-grounds attached to churches the measure will be inoperative, for a local sanitary board must decide—*on sanitary grounds alone*—whether a new cemetery is desirable": a statement, we may add, quite opposed to a passage in the circular of the Local Government Board. He then proceeded to say:—

> With respect to cemeteries, the question is one which chiefly concerns our country parishes. In towns our Church burial grounds are mostly closed, and the public cemetery has been provided. In the country the action of the local sanitary authority may be invoked to clear away a political nuisance, as well as physical nuisances, and it would be a very happy result if real difficulties were thus disposed of. We can never hope to satisfy those whose grievance is political only, and who wish to promote the separation of Church and State. With them we must maintain constant vigorous warfare, but their power to do mischief will be much lessened if they lose the support of those more quiet people who at present are induced by agitators to parade a real difficulty and disability. If we can divide our foes we can more easily resist them, and if Mr. Marten's Act should give every Nonconformist in the land a place near at hand where he will have a right to bury his dead, a great many who now feel themselves oppressed will be relieved, and therefore will be less inclined to covet their neighbours' goods. There seems to be a prospect, in the exercise of the powers conferred by this Act, of meeting reasonable difficulties, and so of relegating the churchyard question to the region of moonshine; or, what would be still better, we may bury it in the new cemetery, and if it survive this process it can only be the ghost of its former self.

So that the Dean, notwithstanding that he regards the Act as a sanitary one, hopes that it will clear away "a political nuisance," by which he means the demand for an unrestricted right of burial in parochial churchyards!

Notices of the proceedings at the Ely and Peterborough Diocesan Conferences must be deferred till next week.

Literature.

*PURITAN ENGLAND AND THE REVOLUTION.**

This volume of Mr. Green's contains, as the title-page announces, the history of the whole period from the accession of James to the restoration of his grandson; but only a slender portion of the second. Book VIII.—The Revolution—is to extend over one hundred years; that is, from the Restoration to the accession of George III. This volume ends with the Rye House Plot in 1683. At this rate of progress it is unlikely that Mr. Green will be able to complete his task in another volume. His readers will scarcely regret the necessity for expansion, for the interest of the work deepens as it proceeds. The seventh book, to which we propose to confine our remarks at the present time, contains some of the most charming passages in our historical literature. It is actually what it professes to be—a history of the English people. It expounds, in a manner that is as philosophical as it is novel, the subtle relations which existed between the social, religious, and political life of the people of the seventeenth century. It is also eminently just, and that without any effort. For the most part, writers of this period of our history either take sides, or strive, and often vainly, for perfect impartiality. Mr. Green is just because of the fulness of his knowledge, and his sympathy with the movement which he describes.

The volume opens with a description of England at the death of Elizabeth. In foreign policy it had been successful. It had gained the friendship of the foremost nations of Europe, and, what was of equal importance, the Papacy had ceased to be a cause of fear or anxiety. At home the changes were as great. The country was in no danger of religious severance; the genius of a few men had created a national literature; the growth of wealth was creating new classes which formed centres of political power; while, as one result of foreign war and conquest, there was growing up a real national spirit. As Mr. Green says, "the nation which gave itself to the rule of the Stuarts was another nation from the panic-struck people that gave itself in the crash of social and religious order to the guidance of the Tudors." The contrast between the age which closed with the death of Elizabeth and that which opened with the accession of the Stuarts was not in the variety or amount of the force which existed; but in its concentration. That concentration was wrought by religion, which became the dominant influence upon human action. The pages which contain an account of the sources and of the character of that religion are of special interest to those who trace their religious descent from the Puritans of the Stuart times. The Independents of-day may well be gratified to find in this most popular history a recognition of the power which belonged to the religious beliefs of their fathers. They will value the picture that is presented to them the more that the artist is not one of themselves, but an adherent of a Church which then regarded, and to a large extent now regards, Puritanism as its worst element. It may be a salutary lesson to many amongst us if it leads them to ask, whether in losing the narrowness they have not also lost the strength which belonged to their Calvinistic ancestry? Mr. Green considers that the strict source of the religion of the time was the Bible, whose literary and social influence he sketches. The recital of that influence in its various forms quickens an evident sympathy in the historian. Speaking of the use made of Scripture phrases and quotations in daily life, he does not conclude with a reference to the grotesqueness which has often excited the wit and laughter of historians and novelists, but he says:—

> Even to common minds this familiarity with grand poetic imagery in prophet and apocalypse gave a loftiness and ardour of expression that, with all its tendency to exaggeration and bombast, we may prefer to the slipshod vulgarisms of to-day.

The strength of Calvinism Mr. Green finds in the intense sense of individuality—"religion in its deepest and innermost sense had to do not with churches, but with the individual soul"—"with the deepening sense of human individuality came a deepening sense of the boundless capacities of the human soul." Puritanism grew by means of the Catholic foes it had to fight in France or the Netherlands; under the influence of the Huguenot, or other schismatics, its soldiers were called upon to defend. It grew in spite of the power of Elizabeth, and the bitterness of James. Its spirit affected all

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* *History of the English People.* By John Richard Green, M.A. Vol. III. "Puritan England, 1603—1660. The Revolution, 1660—1688." (London: Macmillan and Co.)

the relations of life; it modified political views; it annihilated in the mind of the Puritans the overpowering sense of social distinction; and it gave to conscience and affection a fresher and intenser purity. It was to this deep moral conviction that its narrowness was partly due. Speaking of Milton's love of moral beauty, Mr. Green says:—

If it gave strength to human conduct it narrowed human sympathy and human intelligence. Already in Milton we note "a certain reservedness of temper," a contempt for "the false estimates of the vulgar," a proud withdrawal from the meaner and coarser life around him. Great as was his love for Shakespeare, we can hardly fancy him delighting in Falstaff. In minds of a less cultured order, this moral tension ended, no doubt, in a hard unsocial sternness of life.

When we pass from the religious and social condition of "Puritan England" to the constitutional and military struggles of the Commons and the Crown, we are struck with the extreme ease with which the narrative flows onwards. The style in which it is written is one of great beauty, and whatever labour is involved in it belongs to the writer and not to the reader. Nor is there any sense of disproportion in the arrangement of the events and topics of the history. If the reader wishes to know more fully the details of any of these subjects he can find them in books referred to by the author, but he will miss here nothing of importance or interest. The rule of James was so personal in its mode, and the struggle of Charles with his Parliament brought so many men conspicuously forward, that the historian who would set the reigns of these two monarchs before his readers must add the portraits of the actors. This Mr. Green has done very vividly. James, like many of his ancestors, had always one favourite near his throne, and with them he shared the burden of government. A chapter is devoted to these favourites and to their intrigues. The story of Carr, and of his beautiful but wicked wife, is related briefly among the more important constitutional movements of the time. After his fall, the King set his affections on young Villiers, who became so memorable in his shameless and audacious life, and in his wretched death. Both of these men were as beautiful in person as they were depraved in disposition, upon which Mr. Green remarks:—

There was an æsthetic element in the character of the Stuarts which has shown itself in the poems and architectural skill of those who had gone before James, as it was to show itself in the artistic and literary taste of his successor. In James, grotesque as was his own personal appearance, it took the form of a passionate admiration of manly beauty. It is possible that with the fanciful Platonism of the time he saw in the grace of the outer form evidence of a corresponding fairness in the soul within. If so, he was egregiously deceived.

The history of these men would be scarcely worth relating were it not for the effect they had upon the political and social life of their time. Carr, as Lord Somerset, strengthened the Commons in their resistance to illegal exactions, and of Buckingham our author says:—

At a moment when conciliation and concession were most needed on the part of the Crown, the character of Villiers made concession and conciliation impossible. To James his new adviser seemed the weapon he wanted to smite with trenchant edge the resistance of his realm. He never dreamed that the haughty young favourite, on whose neck he loved to loll, and whose cheek he slobbered with kisses, was to drag down in his fatal career the throne of the Stuarts.

We could multiply sketches of worthier men than these favourites from the Parliament and the battlefields of the next reign if our space would allow us to do so. As we read this portion of the work we feel a thrill of delight, excited by the skill of the artist, as form after form arises and is fixed upon the page under our eye. We had intended to have given a few examples of the author's insight into character, of his justice and impartiality; but we must content ourselves with one portrait, and that shall be of John Hampden and his home:—

With the dissolution of this Parliament Hampden again withdrew to his home, the home that, however disguised by tasteless changes without, still stands unaltered within, on a rise of the Chilterns, its Elizabethan hall girt round with galleries and stately staircases winding up beneath shadowy portraits in ruffs and farthingales. Around are the quiet undulations of the chalk country, billowy heavings and sinkings as of some primæval sea suddenly hushed into motionlessness, soft slopes of green grass or brown-red corn falling gently to dry bottoms, woodland flung here and there in masses over the hills. A country of fine and lucid air, of far shadowy distances, of hollows tenderly veiled by mist, graceful everywhere with a flowing unaccentuated grace, as though Hampden's own temper had grown out of it. As we look on it, we recall the "flowing courtesy to all men," the "seeming humility and submission of judgment," the "rare affability and temper in debate," that woke admiration and regard even in the fiercest of his opponents. But beneath the outer gown of Hampden's demeanour lay a soul of steel. Busied as he seemed in the affections of his home, the great patriot waited patiently for the hour of freedom that he knew must come. Around him gathered the men that were to stand by his side in the future struggle. He had been the bosom friend of Eliot till the victim of the King's resentment lay dead in the Tower. He was now the bosom friend of Pym. His mother had been a daughter of the great Cromwell house at Hitchinbrooke, and he was thus closely linked by blood to Oliver Cromwell, and more distantly to Oliver St. John.

The portrait of Pym is equally fine, and at greater length; but our allotted space is filled, and we must end by commending the volume to our readers as one which will afford them an almost inexhaustible pleasure; and by quoting a sentence which we find in a defence of the judgment which condemned Strafford, though his crime did not fall within a particular statute relied upon. We venture to think it has an application to a less remote time than the middle of the seventeenth century. "Even now, a Minister might avail himself of the temper of a Parliament elected in some moment of panic, and, though the nation returned to its senses, might simply, by refusing to appeal to the country, govern in defiance of its will. Such a course would be technically legal, but such a Minister would be none the less a criminal."

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*MR. BRIGHT'S NON-PARLIAMENTARY SPEECHES.**

Some years ago a certain party for its own purposes got up a cry that Mr. Bright was in the habit of delivering one set of speeches inside the House of Commons, and another set outside. It was meant to be inferred that Mr. Bright needed the constraint of the House of Commons to keep him from his natural process of gravitation towards wild, inflammatory, even revolutionary expressions. Mr. Bright had not then been a Minister of the Crown. The fact that he has been so in some degree renders such slanders pointless. Every really great politician, if he be at the same time a true orator, must be guilty of the offence of which Mr. Bright was accused. It simply means that the presence of a popular audience has a sympathetic effect on the speaker, who will at once answer to it and make use of it, in favour of his more earnest convictions. Even in the case of the colder, more logical, and self-considering—we use the word in no bad sense—genuis of Lord Derby this is very clearly seen. In Mr. Gladstone it is so strong that it must stand as one of the greatest proofs of his oratorical endowment as well as of his sincerity. He himself has confessed to this much. If we contrast the speeches of Mr. Bright delivered in the House with those spoken outside, a remarkable freedom, natural tact, and characteristic frankness are more and more perceived as the salient attributes of the latter. But we are compelled to admire also the unity of purpose, the individuality, the sincere and unaffected conviction, which suffice to connect both series of speeches so thoroughly together that the one can hardly be fully comprehended apart from the other. As sometimes photographs taken in different positions are needful to bring out fully the individual features and expression, so it is here. The outside speeches are admirable commentaries on and complements of the speeches inside. Mr. Thorold Rogers thoroughly deserves the thanks of all who are interested in the great political questions of the day for the careful manner in which he has arranged and edited the volume now before us. It contains in all thirty-three speeches, delivered at different places—chiefly Birmingham, Bradford, Manchester, and Edinburgh—in chronological order. They deal more or less fully with all the great topics which were being discussed in the stirring period between 1863 and 1868; and they really contain a clear and most comprehensive review of the main points of the Liberal programme during the past half-century. For nothing is more noticeable in Mr. Bright, after his complete and unreserved enunciation of personal conviction, than his power of gathering, as it were, round a single point of light the scattered and divergent facts which have risen to the surface of political discussion and have faded from the recollection of most minds. A few sentences is enough to reconnect the fact with the less patent causes that gave rise to it, and to the effects which it was a factor in producing. The politico-historical spirit is powerful in Mr. Bright, and this, combined with his sharp common-sense (which never allows him to mount a mere metaphysical theory) and his rugged sincerity—which mainly it is that enables him to find in simple, homely words the most effective means of expression—gives him the power he possesses to sway the feelings of a mighty multitude, as well as to command the deepest respect and attention of a select body, not wholly composed of allies. Mr. Thorold Rogers thus effectively remarks on this point:—

One of the services which long experience enables a practised speaker to fulfil is that of historical review. To collect a series of facts from the standpoint of some general or dominant principle, and to show that such a principle can account for the victories of a definite policy, is precisely the function which a wise and honest politician, who has lived and worked for that on which he comments, can fulfil for his countrymen. Such a man is doing the highest office of history in linking the present with the past. He serves also as the instructor of the generation in which he lives by informing them of the process by which that which is valuable in their present condition has been won, and that which might have been mischievous has been frustrated. It will be seen that Mr. Bright has claimed the great function of doing good to all classes, and hindering mischief as far as possible to the attitude and action of the Liberal party, and to impulses which are now happily traditional with it. That reform should beget irritation, fear, or hatred, is, of course, to be expected. That such passions may be manifested, and be made useful for their purpose of reviving a party, or even of suggesting a policy, may be anticipated. But unless a people be blinded to its own permament injury, the alliance of such interests as seek to employ the forces of Government against the public good invites a reaction which, when it comes, will be thorough and healthy. No Conservative Government since the Reform Bill of 1832 has ventured on reversing the measures which the party has resisted when in opposition. Mr. Bright will be found in this volume to have dwelt frequently, though with variety of illustrations, on the history of Liberal measures, and on the claims which a great party has on public confidence, in consideration of its unvarying character.

The following passage may be taken as an instance of Mr. Bright's descriptive force:—

First look back for a moment as far as the year 1832. You will remember how the Tories were alarmed almost to mental distraction at the thought of the passing of the Reform Bill of that year. Go forward fourteen years—to the year 1846—and call to mind, if you can, the things that were said by most eminent speakers, that were written by crowds of writers for the Press, believed in, it may be, by thousands upon thousands of the people, as to the tremendous and appalling consequences which would spring from allowing the people of the country to have free access to unlimited supplies of food grown in other countries. Remember the state of feeling into which these unfortunate Tories were plunged by that prospect. Now come down to the present year, 1867. Is it possible that all can be untrue which has been said by them as to the disaster that would arise if ever a moderate measure for the suffrage were forced through or granted by Parliament? Think of that unfortunate party—I am not speaking of the leaders—they make it profitable enough; they know very well what they are doing; they, many of them, understand these questions just as well and as much as we understand them; but I speak of the Tory party in the country, who are the pawns and other chessmen with which these leaders play their game. Only imagine, and if you can imagine, it will only be to excite your commiseration, how these men have been misled from time to time, how they have been alarmed, how they have striven, as if for life, against the very things that were most calculated to do them good; how they have spent time and money; how they have squandered untold sums of money and oceans of beer in fighting contested elections, to lose which would be the greatest possible advantage to themselves and to the country.

The subjoined characteristic extract is *apropos* of the famous Public Worship Regulation Bill of the Archbishop of Canterbury, which, as Mr. Bright says, was passed amid such enthusiasm as the House of Commons never shows save when it is going wrong:—

The Prime Minister was very glad to have anything in his hand that was popular. He tacked himself to the Archbishop's apron, and the bill passed the House. Well, what is the change of the bill? And I ask you citizens of this great country, residents of this great city, surrounded as you are by circumstances in connection with this question, which demand your most serious consideration, what is it that this bill charges? Why did it exist? It is brought as a change against some thousands, I believe, of the clergy of the Church of England that their conduct is lawless, and that they require to be curbed. Now, who are these clergy? I am not going to make any ill-natured or unfair, indeed, I should say, any attack at all upon the Church, but I am asking you to consider the path on which you are invited to travel. Who are these persons? Some thousands of the clergy of the Church of England—men who know very little of the Dissenting ministers—say that differing from Dissenting ministers, they are gentlemen. They say they are the sons of gentlemen; that they have had the advantage of being educated at our ancient Universities, that they have been accustomed to associate with the great wealth and the high blood of the peerage. And they tell us that they are set over us by the State as instructors in morals and religion. And yet their own friends—the archbishops and bishops and Ministers of State—declare that their conduct is so lawless that it is necessary to have special legislation to keep them in order. There was a very dear old friend of mine, the late Colonel Perronet Thompson, who once said to me when there had been some talk somewhere of a revolt of troops, that it is a very dangerous thing when the extinguisher takes fire. He thought there was not much chance of a conflagration. The bill, then, undertook to prove that our State instructors in morals and religion had got into this condition of lawlessness that they required special legislation to curb them. Things, then, are come to a serious pass, and it behoves all men and all women who think upon public questions at all to consider the position in which we are now placed. We know there are special cases in which there is special legislation. There is special legislation with regard to publicans. They sell articles which promote, unfortunately, disorder and crime, and even madness, and special legislation is necessary; there is special legislation for some other businesses—marine-store dealers for one. Some years ago there was special legislation for a small and brutal class of men who went by the name of garotters. It is said now that there will be some special legislation for persons who commit crimes of violence, and particularly for men who are so extraordinarily savage as to beat their wives. Well, all

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* *Public Addresses.* By JOHN BRIGHT, M.P. Edited by James E. Thorold Rogers. (Macmillan and Co.)

this may be necessary—I do not argue whether it is or not, but there is something far more dreadful than this, and that is when you find men—thousands of them—upon whose consecrated heads the hands of the bishop have been placed, for whom it is necessary to have special legislation to punish or to curb them.

We may close our notice, not unfitly, with the following suggestive remarks on the Crimean war, and the stupidity of the policy that would seek to regalvanise Turkey into life:—

I will not tell you the cost of that war; you have heard it often. There is, however, one point of its cost that I observe has not recently been referred to, except in one or two papers; but let every working-man remember, and he can remember if he is old enough, that, whilst a loaf of a given size was worth fourpence in the year 1852, before the war, and before the probability of war, during the two years of the war it rose to sevenpence farthing or more. Your supplies from Russia were, of course, cut off, and your bread was scarce and dear. Now do not let it be charged upon me that I am asking you to shrink from some public duty because your bread will be dearer. But when you are counting the cost and deliberating what has been done, and what should be done in the future, I say that you are bound to take into consideration all the price that you are called upon to pay for any given policy that may be suggested to you.

Next comes the consideration of the future in the results of the war. Nobody, I believe, now is of opinion that Turkey was permanently strengthened by it. Her decay has proceeded constantly and rapidly. We occasionally see unhappy men who are afflicted with what is called a creeping paralysis, a malady which seizes a foot or hand, which resists all the power of medicine or treatment, which generally extends itself, laying hold of more and more of the body, until at last the end of this terrible malady comes by the death of the patient. Turkey has been suffering from creeping paralysis for a century past, and during the last twenty years the mortal disease has made rapid progress. There is only one part in which it does not affect the strength of Turkay, and that is the power to oppress and do evil. I say the policy of the war of 1854, looked upon from this time, was a policy of misfortune and error, and I should like to ask you whether you can see that it would be consistent with wisdom and justice, or only with ignorance and panic or presumption, and that we should turn back to that policy, accept it if it were good and re-establish it in the acts of England and the Government in the year 1876.

SOME QUARTERLIES.

The *British Quarterly* commences with an exceedingly original and genial sketch of the late Adolphe Monod from the pen of Dr. Pressensé—most competent of all to write. We are brought here into contact with the whole man—especially into religious contact, and feel charmed by the elevation of his piety. The paper on "Irenæus" is remarkable chiefly for the skill with which a recent Dublin reviewer on the Roman Catholic side is dealt with; but the Roman Church has never treated—cannot afford to treat—this early father with literary honesty. Mr. Dennis's paper on "Dr. Johnson" is very readable—in fact it will generally be considered, although it has nothing new in it, the most readable paper in the present number. Then we come to the first of two papers relating to Italy, both of them exhibiting special knowledge and written with commendable freedom. The first is on Father Curci—*apropos* of "The Vatican and Civilisation"—the remarkable ex-Jesuit, but as much as ever the tool, or would-be tool, of the schemers of the Vatican. Mr. Baird presents a very clear view of the father's history and position. This is curiously put:—

Now with regard to the necessity or convenience of a civil principality for the Pontiff, there is a doctrinal teaching of the Church. On June 9, 1862, at the canonisation of the Japanese saints, Pius IX. held an allocution with reference to the evils which beset Christian society, at which almost all the bishops of the Catholic world were present. In it he declared that "the civic principality of the Holy See was, by singular counsel of Divine Providence, conceded to the Roman Pontiff, and that the same is necessary to him, in order that the Royal Pontiff, not subject to any prince or civil power, may exercise, with fullest liberty throughout all the Church, the supreme power and authority received Divinely from Christ Himself, and may provide for the greater good, for the usefulness, and for the needs of the Church and the faithful."

This is what Curci calls the declaration of a hypothetical necessity of secular power for the Papacy. When Providence suspends "the supreme power and authority" the temporal power is no longer necessary, having been given solely for the exercise of that, in the fullest liberty, which no longer exists. It is one of those quibbles, so shallow and transparent, that one looks a second time to see that no subtlety lurks under the simplicity of it. Expressed mathematically, the argument is—a given quantity, Supreme Power, consists of two factors, spiritual and temporal power. When Providence grants supreme power to the Church, He grants spiritual *plus* temporal power: when He subtracts the latter, only the spiritual remains. *Q. E. D.* The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!

We do not infer from this article that Curci's influence will be practically mischievous, whatever may be his designs. The next paper is on the "Political Prospects of Italy," and is from the pen of Mr. T. A. Trollope. It is, in every way, a remarkable production. The condition and prospects of the Italian kingdom should be profoundly interesting to every lover of liberty and every hater of priestcraft. Mr. Trollope's statements excite grave anxiety, and we get the impression that at some time or other the Roman Church may again obtain a temporal sovereignty. Education has largely spread under the new Government, but the financial administration is deplorable. The primary cause of the bad government—in other respects, of misery and of discontent—Mr. Trollope considers to be the immense military expenditure. The Peace Society should use what is said upon this subject. Meantime we quote the following:—

And why is it impossible to reduce the absolutely killing weight of Italian taxation (from 33 to 51 per cent. on the full value of real property)? Because Italy *will* have an army of 893,580 men, at a cost of 193,116,485 francs! (1875).

It should be clearly recognised and understood that this monstrous and suicidal folly is not the folly of the king more than that of his subjects; of the government more than of the governed; of one administration more than of another. The nation most unmistakably chooses that it should be so. Italy, having been accustomed to the finger of scorn pointed at her weakness for many generations, is bent on being a strong nation. And with a view to being strong, she so arranges her affairs as to consign tens of thousands of the flower of her population, for generation after generation, to the madhouse, and to despairing agonies which result in wholesale suicide! She knows well that the supplies voted for her absurdly bloated and useless armaments are raised by a tax which is not only crushing the nation into increasing poverty from day to day, but is rapidly destroying the physique of the race, and cutting at the roots the hopes of future progress and prosperity.

And yet no Italian will hear of diminishing the army! "It is the most efficient school we have: a school of citizenship, patriotism, and, above all, our only school of unification!" All which is perfectly true. But it is a school which the country cannot afford. And the determination to possess it entails evils a thousandfold; aye, infinitely greater than the utmost advantages believed to be attained by it. No "school of patriotism" is provided by the erection of the deplorably absurd forts around Rome, which one war minister after another is draining the treasury to push on to completion. But Italy has heard herself called "a woman nation," (absurdly enough!) and is determined to show that she is *strong*. Warlike France surrounds Paris with forts! And Italy must needs show the world that she can do the same. General Grant, who, whatever may be thought about him as a President, was never supposed to be other than a most competent officer of engineers, came here the other day, and expressed himself astonished at the wasteful absurdity of these still unfinished but still progressing forts. And other competent foreign authorities have expressed similar opinions. But these absolutely useless erections will be completed and will remain to future and, it may be hoped, wiser generations, as "Italy's follies."

Her army is the true cause of Italy's weakness, of her poverty, of her want of capital, of the backwardness of her agriculture, of the ignorance of her populations. For all these evils arise, not from want of understanding to appreciate them, or of anxiety to remove them, but from want of money to effectuate the various improvements so sadly wanted. And this fatal want cannot and will not be remedied while the country continues to support its present wholly disproportioned and utterly superfluous military establishment.

Italy has been drawn suddenly—perhaps too suddenly—from out of the slough of despond, in which three centuries of misfortune and bad government had plunged her, by a series of strokes of good fortune such as no nation in the world ever experienced before. And she has now prospects of almost boundless magnificence before her. But in order to avail herself of those prospects, to take the tide of fortune at the flood, and garner the precious fruits that Nature's favour and fortunate circumstances have proposed for her, it is absolutely necessary that she should be in a position to perform the vulgar duty of paying her way, and having a little money in her pocket besides. And there is no prospect that this can be the case as long as she insists on maintaining her present armies.

The late Dr. J. P. Thompson has contributed an article, "What is Religion?" and there is also a broadly-written review of "University Education in Ireland," written with fulness of knowledge, and closing with the following sagacious remarks:—

When Parliament abolished the Irish Church Establishment, discontinued the Maynooth grant, and opened the University of Dublin to all comers, it never dreamed of afterwards conceding—on any grounds whatever—endowments to Roman Catholic colleges; still less did it suppose that it was creating a plea for the demand that, as the friends of secular education had their State-maintained institutions, those who preferred sectarian institutions should possess religious equality by receiving endowments likewise. The Roman Catholic demand is not new, but the disposition of a section of the Liberal party to yield to the demand certainly *is* new.

Another point is clear, and that is, that if the principle involved in the demand be admitted, then this new University Act, even with the addition of result fees, will be quite inadequate to meet it. Nor would The O'Conor Don's or Mr. Gladstone's schemes have sufficed either to meet the claims of logic, or the yet more inexorable claims of unsatisfied Roman Catholic ecclesiastics. In our judgment, the politicians who have lately shown an inclination to assent to that which they dislike and distrust—whether from kindliness of feeling, or the pressure of Parliamentary difficulties—are at the top of an inclined plane from which a descent to the bottom will be perilously certain. A priestly party never rests content so long as more power, or wealth, can possibly be acquired. It can, and will, make itself as troublesome to insure fresh acquisitions as it did to wring the gains of the past. "It will gratefully take all that it can get, and will insist on much more," and it will also profit by past experience of the weakness of the politicians whom it has already cajoled or coerced. While, therefore, the mischief which has been done in connection with University education in Ireland is less great than it might have been, the need for vigilance to prevent mischief on a larger scale is even greater now than it was before the Government resolved, by means of legislation, to put an end, if practicable, to a long-continued and embarrassing agitation.

The *London Quarterly* is good and solid. In an elaborate article on the "Prophecies concerning Israel after the Captivity" it is held that all th prophecies—so far as they related to that land—have been fulfilled. The "English Church in th Eighteenth Century" is the title of a paper reviewing a recent history with that title which has already been noticed in these columns. The same may be said of the Ancient British Church—concerning which there is nothing here that is new. "Ladies' Work amongst the Poor" is very well treated. The more one reads upon this subject the more interesting it becomes. Concerning the intemperance and licentiousness of the poor, we are glad to see the remark that "they may be legislated about, but their real cure, like their origin, lies beyond the reach of all Acts of Parliament." When some reformers get this principle into their heads we shall see much more good done than we see now. Bishop Colenso's last volume is very carefully reviewed, and at great length, but it is not very effective. The most pleasant article in this number is on "Dr. Eadie"—the best on our old fellow-worker that we have yet seen. It is full of interest, and admirably delicate in its appreciation of all the good qualities and good work of the well-known John Eadie.

There are some good practical suggestions in the *New Quarterly Review* on "India's Need and England's Duty," especially one insisting on the transfer of the administration to the hands of the natives. Rugby is taken as the Public School. The article is remarkable for the justice done to Dr. Temple's administration of that celebrated institution. "Workhouse Visiting and Management" contains some thoroughly useful information—and all our readers will sympathise with this:—

The one great drawback to life in a workhouse must ever remain to the decent poor, and that is the unavoidable mixture of character, the bad ones being able to render miserable the lives of the quiet and respectable. This, and the necessary loss of liberty, will, we believe, ever remain as a check upon any undue desire on the part of the poor to enter these asylums, and so the fear of rendering them attractive by being made "too comfortable" need not hamper us: but that there should be some continual restraint on conduct and language by the presence of persons above the pauper class, we think cannot be doubted. The misery that is inflicted by the unrestrained language and quarrelling where only pauper nurses reign supreme, is well known to all who have the sympathy and confidence of the poor.

But we feel that all the minor reforms which we would fain see introduced would surely follow, if the two points to which we have alluded were once reached, viz., a higher class of guardians and superintendents. A woman, more especially, who would have the sense to perceive and the tact to discern all these matters, which essentially belong to her province, would quickly find the ways and the means for all needed improvements. The only hope of this good result being attained is still to urge it, and bring it before that all-powerful influence, "public opinion."

Mr. Stevenson's pleasant and humorous "Story of a Lie" breaks off a little suddenly, but it has delightful touches—notably in the character of the "Admiral." There is next a summary of the life-work of George Henry Lewes, but it is too early yet to do that with efficiency. The other articles are a "Realism in Dramatic Art," "What does Home Rule Mean?"—very good—"Mr. Hardy's Novels"—a clever criticism—and "Army Short Service." The *New Quarterly* is thus well sustaining its position.

PUBLICATIONS OF THE TRACT SOCIETY.

The Religious Tract Society continues to manifest commendable zeal and ability in meeting the literary requirements of the times. The high standard as to both matter and appearance, to which we have before had occasion to bear testimony, is fully maintained by recent issues. The wants and tastes of readers of all ages and classes are carefully studied, with a view to provide sound and healthy reading that shall also be attractive and interesting. As regards what may be called the Society's Annual—*Pictures from Bible Lands*, by Dr. Green—and the half-yearly volume of the *Boy's Own Paper*, we shall have something to say hereafter. Amongst the other books lying before us is the *Epistle of Paul to Philemon*, an Exposition for English Readers, by the Rev. A. H. Drysdale, M.A., of Rochdale. The author writes in full sympathy with his theme, and in addition to the expository remarks, which occupy the chief portion of the book, he supplies a new translation of the epistle and a familiar paraphrase, which will be of special interest to those unacquainted with Greek. In the introduction he treats of the special character and work of the epistle, the story which it tells, its design, burden,

and spirit.——A useful and compact little manual, entitled *Things Touching the King*, gives texts for each day on the person, work, titles, &c., of the Lord Jesus.——Miss E. Jane Whately sends forth *Home Workers for Foreign Missions*, being a series of sparkling chapters in narrative form, embodying many anecdotes from real life. It will be found useful and stimulating for reading aloud at missionary working parties.——*Leofwine the Monk; or, the Curse of the Ericsons*, is a tale of a Saxon family, by the Author of "Glaucia, the Greek Slave." The story consists of two parts, connected by a family history, and treats chiefly of Saxon England, both before and after the Conquest, with references to contemporaneous events in other countries. The period embraced is from A.D. 830 to 1215. It is a difficult matter to write tales of this description so as to avoid anachronisms, and to maintain fidelity to historic truth while dealing with individual and local circumstances; but the author is entitled to high praise for the manner in which the task is completed. The volume will serve as a handsome present to elder boys and girls, while adult readers will also find it attractive.——*Was I Right?* by Mrs. F. O. Walton, is a well-written story, in which young ladies will take a deep interest; nor will this be in any measure abated by its episodes of Eastern travel.——*Doubts and Certainties* is a story of to-day, with its doubts, fears, forebodings, and latent scepticism; all happily dissipated in the end by simple trust in a living Saviour. ——We are always glad to welcome that able and genial writer Mrs. Prosser, who now contributes *Light on the Wall* and other stories, being one of the new series of books in large type specially for working peeple.——Another volume in the series is a reprint of Mrs. Sherwood's *Waste Not, Want Not*, which will never become old and worn out. ——Another favourite writer is George E. Sargent, who gives us *Boys will be Boys*, written with all the old point and vivacity, and inculcating, without any obvious moralising, sound and manly Christian sentiments.——Hesba Stretton, so well and widely known as the author of "Jessica's First Prayer," "Little Meg's Children," &c., furnishes a story of greater length and pretensions in *A Thorny Path*. It is characterised by the same intimate acquaintance and sympathy with the London poor as marked her former works. The delineation of Mrs. Clack, of Abbott the railway-guard, and of the heroic little Don, are alike truthful and beautiful, and will charm a large circle of readers. It is to be hoped, also, that many of them will be incited by the perusal of this story to undertake specific Christian work.——*Esther Ray, he Hop-Picker*, is somewhat similar in style and scope. While having a permanent interest, it should be specially useful during the season of hop-picking, when it might help to beguile and amuse the hour of leisure after the day's work if read aloud by Christian ladies to the pickers in their temporary places of shelter.——*My First Place* is a capital book for domestic servants.——Of stories for girls we have *Alice Brookfield's Trial*, and *Levelsie Manor*; both by Mrs. H.B. Paull, whom it is superfluous to commend.——Smaller children will read with delight, *Till the Sugar Melts*, by Mary E. Roper, and a new series of short tales in illuminated covers on a gold ground, such as *Dickie's Misfortunes, Jack and Stag, Father's Joy, A Sprig of Holly*, &c.——We are reminded of the approach of Christmas by the elegant packets of coloured cards which the Tract Society is issuing as if the designs were endless and the supply inexhaustible. Most of these are exquisitely printed, and form elegant works of art, embodying Scripture texts and kindly greetings. A similar remark applies to the new packets of Sunday-school reward tickets. Under the titles of "Morning of Joy" and "Evening Blessings" the society issues some large and very beautiful cards suited for framing, and worthy of being hung on the walls of rooms.——*Heart Melody* is the title of a packet containing groups of song-birds, with appropriate Scripture quotations. We have before us also two picture-books for children, with groups of animals, drawn as Harrison Weir, of all living artists, knows how to do.——Of the volumes of serials issued by the Tract Society, that old-established favourite, *The Child's Companion*, retains its place.

PUBLICATIONS OF THE CHRISTIAN KNOWLEDGE SOCIETY.

Great English Churchmen. By W. H. Davenport Adams. Mr. Adams holds a practised pen, is a careful reader, and for the most part exercises a sound judgment relating to personal character as well as to public events. In the case of some of the Churchmen whose lives he has presented to us in this volume, we should, however, say that he has leant to mercy's side with great willingness. The lives selected are the four statesmen—Anselm, Becket, Langton, and Laud; two poets and divines—viz., George Herbert and Jeremy Taylor; and three martyrs and confessors—Tyndale, Latimer, and Ken. The reader will see from the selection of names that, for the most part, not merely "great" but High Churchmen are brought upon the scene. His judgment on Becket is more favourable than any that we should feel disposed to give, for we cannot agree that, on the whole, that ambitious prelate "did good service in his time to his Church and country." Nor can we agree with his estimate of Laud. His admiration of Langton, however, commands all our sympathy, and he has done well in once more drawing attention to the character and the services of that great English patriot. Few, we presume, will quarrel with his representations of the other characters—especially of honest Hugh Latimer. The book will be found to be of distinctive service in presenting the personal influence upon the English nation of great ecclesiastics.

The Military Religious Orders of the Middle Ages. By F. C. Woodhouse, M.A., Rector of St. Mary's, Hulme. Mr. Woodhouse in this volume has given to us a unique if not always finished study, in which will be found not merely exceedingly well-arranged historical facts, but often very judicious estimates of the force and value of the singular movements of which the military religious orders were, to a great extent, the leaders. We should hesitate a long time, however, before we could assent to his opinion that "it was a happy thought that devised a method to combine these two vocations [the religious and the military], and put a sword into the monk's hand who had little taste for the spade or the library." We scarcely see in what way this was a "happy thought"; and elsewhere what to Mr. Woodhouse seem to be very wise, seem to us to be very foolish acts. The author has devoted the greater space to the history of the Knights of St. John of Jerusalem, or Knights Hospitallers, which is written with great fulness. He hesitates to pronounce an opinion concerning the alleged crimes of the Knights Templars, and perhaps that is the wisest thing to do. In "The Teutonic Knights" he brings some comparatively new material before us, while he completes his subject with accounts of the Portuguese and Spanish orders, and of the modern English orders. The work is interesting, but cannot be said to be remarkable for its style.

The Fathers for English Readers.—The Christian Knowledge Society is publishing under this title a well-designed series of works of a remarkably high character. We have four volumes—(1) *The Venerable Bede.* By the Rev. G. F. Browne, M.A. (2) *St. Basil the Great.* By Richard Travers Smith, B.D. *St. Ambrose, his Life and Teaching.* By R. Thornton, D.D. *Gregory the Great.* By the Rev. J. Barmby, B.D. "English readers" will perhaps turn with greatest interest to the life of Bede. Mr. Browne has done only justice to this most remarkable man—one of the greatest in our early history. We do not, however, altogether accept his reading of the origin of Christianity in England. As Bede himself did, who was rather fond of the marvellous, he accepts too much, but he has given us a well-written book of high interest. ——Mr. Travers Smith's life of Basil the Great covers wide ground, putting before us not only the facts of Basil's life, but much of the ecclesiastical history of his times. His analysis of Basil's teaching, character, and work is done with vigour and completeness, the style often rising into a lofty animation characterised by many eloquent passages. ——Dr. Thornton's "St. Ambrose" belongs to the same period of Church history, but a little later. It presents the Catholic Church of the fourth century in the Roman Empire in considerable detail. Ambrose could say that "the ministers of God have often endured, but never practised tyranny." Since his time it has been difficult to to say that. The specimens of Ambrose given by Dr. Thornton are well selected, and his narrative is most readable.——Mr. Barmby's "Gregory the Great" is a fine monograph relating to Christianity in the sixth century, of which Gregory may be said to have been the highest representative. His services to civilisation and to the Church, as he understood the latter, and, to a great extent made it, have not been paralleled by any subsequent Pope. A great ruler and a great man, he was wiser and better than his successors. Mr. Barmby has written of him with intelligence and skill.

Confucianism and Taouism, by Robert K. Douglas, is one of a series on "Non-Christian Religious Systems." Mr. Douglas is one of the few persons who could write with authority on this subject. This work—popular in character although it is—is the result of wide study, in which all the knowledge is most comprehensively handled.

Of lighter character, suitable especially for gift-books, are some attractively-bound volumes of tales of about hundred pages each, and well illustrated. *The Andrews Family*, by the Author of "Mary Arnold," tells especially of a sick girl, suffering from an incurable disease, at first irritable and petulant, but who, through proper influences, became mild and chastened. Other characters are well and naturally drawn.——*Brag and Holdfast*, by Eadgyth, introduces the reader to some Italian scenes, described with lifelike freshness, especially a snowing-up on the Mont Cenis Railway, when, as on other occasions, Brag utterly broke down with fright, while Holdfast was a help to everyone.——*Gellert* is adapted from the German by Mr. Montgomery Campbell. It illustrates some scenes in the life of the great Evangelical poet of Germany, whose hymns Miss Winkworth made known to so many of us some years ago. There is both romance and pathos in this tale—the leading statements of which are based upon well-known historical facts.——*Not a Success* is by the Author of "Our Valley" and other tales. The hero was destined by his parents, after receiving a thorough education, for the law, but Nature had its own way with him. As a scholar he was not a success, but he had finer qualities of heart and head than any that classical education could have given to him. This was proved under very exceptional circumstances, his qualities were acknowledged, and he was allowed to have his own way in the choice of a profession. He chose one in which he was a success. This book may give a hint to some parents.——*The Thorn Fortress* is a tale of the Thirty Years War, by M. Bramston, illustrating the occupation of Anspach by the Croats. Some scenes are brought very vividly before the reader, and, romantic although they are, they are not altogether imaginary.——*The Frontier Fort* is a tale by our old favourite, Mr. W. H. G. Kingston, and told as Mr. Kingston so well knows how to tell a tale for boys. We are introduced to a fort on the border of the North-West territory, which was attacked by Indians. The attack, and all the incidents connected with it, are described with all the author's old freshness and power.——*The Two Whalers* is from the same prolific pen. Here, of course, Mr. Kingston proves himself to be as much at home at sea as on land, and is as familiar with whalers as with Indians. He takes us in the present instance to the Pacific, but boys will say that he does not stay there long enough.——*Guinea Gold* is by another of our favourite writers for boys—Mr. Charles H. Eden. Mr. Eden is most at home in Australia, and, therefore, we are not surprised that the scene of his romance should be laid in that part of the world. This tells of two boys who were cast adrift in a boat on the north coast of one of the Australias. Their separate adventures are described with remarkable knowledge of nature, and in a most graphic style.——*Monsieur Jack*, by Alfred H. Engelbach, belongs to the period of the old French war. It contains exciting descriptions of some Revolutionary scenes, and has all the charms of romance.——*Annals of Hartwell Chase*, by Miss A. C. Chambers, is a somewhat quiet tale, yet with a good deal of variety of incident. The chief lesson relates to the effects of moral carelessness in bringing up a young girl, which led to bitter repentance for her mistress.——*Fan's Silken String*, by Annette Lyster, is a charming presentation of the influence of a girl child's love on a wild brother and a crabbed grandmother. It is one of the best tales of the kind that we have read for a long time.——*Character* is a story for girls by Laura M. Lane, and should do exceedingly well as a gift-book to servants—when given with wisdom. The tale is painful, but natural, showing well what sorrow may come from a light and giddy mind.

The American consuls in many of the principal towns of England, France, Germany, Belgium, Denmark, Italy, Holland, and other countries, were instructed to make careful inquiries into the state of labour, rates of wages, habits of the working-classes, &c., and have embodied the results in reports to Secretary Evarts. Much valuable information has thus been collected, an analysis of which, with criticism, appears in this week's *Capital and Labour*, an advance copy of the volume of reports having been sent to that journal from the Treasury Department at Washington.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL MEETING AT CARDIFF.

The second session of the Congregational Union was held on Wednesday, in Wood-street Chapel, the Rev. W. Cuthbertson, B.A., presiding. After devotional exercises and a renewed discussion on the removal and re-settlement of ministers, which is noticed more at length below,

SUNDAY CLOSING OF PUBLIC-HOUSES IN WALES.

The Rev. W. E. Jones (Morriston), brought forward the question of the closing of public-houses in Wales on Sunday. He said he repudiated the charge made by Mr. Wheelhouse, the member for Leeds, that the agitation on this question was not justified by the facts. They were the parties entitled to be heard, because they saw the crime and drunkenness now going on upon the Sabbath. (Cheers.) The testimony of the police from whom he had inquired was, that drunkenness and crime were most prevalent, and meant the ruin of hundreds of families. They asked Parliament for this bill as a matter of right. The law should be for the good of the whole community, and not for any class. (Cheers.) He contended that the voice of the Principality was in their favour, as seen by the public meetings and the canvas of the country. Out of 56,781 householders in Wales whose opinions had been canvassed, 1,350 were against, while 55,241 were in favour. (Applause.) That meant that upwards of 97½ per cent. of the population of Wales demand the closing. (Applause.) A great deal was being said in these days about robbing the working man of his glass of beer and so forth. Just look at the result of the canvass at Aberdare. Out of 2,067 colliers, 91 were against, while 1,976 were in favour of closing. (Applause.) Out of 1,497 artisans, labourers, colliers, and others, 62 were against, and 1,435 were in favour of Sunday closing, and he ventured to say that a large number of even those poor fellows who frequented the public-houses on Sunday were in favour of closing them. (Hear, hear.) It had been proved that the majority, even of the publicans themselves, were in favour of closing on Sunday. (Applause.) They asked, as a matter of right, not for restrictions, but for closing altogether on Sunday. (Cheers.) What had proved so beneficial in Scotland and Ireland, would also prove the same to them. (Loud cheers.) He moved—

That this assembly, believing that the social, moral, and spiritual interests of the community would be greatly promoted by the entire closing of public-houses on Sundays, heartily approves the action taken by Mr. John Roberts, M.P. for the Flint Borough, in giving notice of his intention during next session of introducing a bill providing for the entire closing of public-houses in Wales on Sunday; and this assembly earnestly recommends the members of our churches to do all in their power to aid the hon. member in his endeavour to secure for Wales the same privilege as is now enjoyed by Scotland and Ireland.

Mr. W. L. Daniel (Merthyr), in seconding the motion, said that he had in his possession statistics from Principal Rowlands, of Bangor College, showing that there were upwards of 90 per cent. in North Wales of the publicans themselves who had signed in favour of this movement—(applause)—and the statistics went to show that there was something like 98 per cent. of the general householders in favour of the movement.

The resolution was carried amid loud cheers.

DEPUTATIONS FROM OTHER NONCONFORMIST BODIES.

A deputation was then introduced by the secretary, the Rev. A. Hannay, from the Baptist Union of Great Britain and Ireland, consisting of the president (Rev. G. Gould) and the Rev. J. W. Lance (Newport), who were heartily applauded.

The Rev. George Gould said he was there with his colleague to convey the fraternal feeling of the body they represented with the present gathering, and to express a hope that their deliberations would lead to an increase of His kingdom in this country. (Hear, hear.) He never sought to disguise the division which existed between the two bodies of Congregationalists, and he had no sympathy with the jocoseness with which it was sometimes treated. He believed in loyalty to God and to conscience, and, as he respected the loyalty to God manifested by his brethren there assembled, so he expected they would respect the loyalty of conscience of the body he represented. (Hear, hear.) It was to him a very great gratification to have the honour of appearing amongst them as the representative of the body with which he was connected, and to have the satisfaction of seeing the chairman able to take his place amongst their brethren on that occasion. (Applause.) He could assure Mr. Cuthbertson that the unspoken sympathy of some of his Baptist brethren in the time of his deep sorrow was as deep as any he could have experienced among his intimate friends. (Hear, hear.) He felt grateful to God for having sustained their chairman in his trial. Heartily as he rejoiced in the success which had attended the autumnal session of the two bodies of Congregationalists of this kingdom, he strongly deprecated any idea that, without an individual Christianity, the association of brethren in these deliberations would enable their churches to grapple with the controversies in which they must engage. Their boast had been that they had preserved the individualism of Christianity intact, and he wished that this principle were more generally worked out in the individual life of their members. There was nothing more to be deprecated than the fact that a large portion of those who had taken up the name of Christ, contented themselves with presenting their bodies in a place of worship on the Lord's day; with some of them, indeed, it was a happy circumstance if they could attend twice. (Applause.) And if they could only awaken in the minds of the brethren the solemn responsibility under which they lay, and induce them to work as if the interests of the kingdom depended upon their own personal activity; if only a personal enthusiasm and a deep regard for their obligations could be engendered; and if there was a general awakening in the churches, what might they not achieve in this country? The hands of pastors were tied by the idleness, the apathy, and the indifference of those who named the name of Christ. Unless the Congregational and the Baptist Unions could, by the grace of God, be made the means of rousing the latent energies of Christ's people belonging to the two denominations, he felt that, gratifying as the assemblies might be, they would utterly fail to accomplish the great end for which they were held. (Loud applause.)

The Rev. J. W. Lance having addressed the assembly,

The Chairman responded. He said he was sure he represented the united and cordial feeling of that assembly in saying that they felt honoured in having these gentlemen present in a representative character, and that they appreciated the respect shown to them by the Baptist Union at Glasgow in sending their president to convey this expression of their affection. He agreed that the question that divided them was not a small one, and that to the Baptists it had long meant sacrifice. The true unity they were praying for was the manliness to recognise most thoroughly each other's convictions. (Cheers.)

There was another deputation, that from the Nonconformist bodies in Cardiff—from the Baptists, the Calvinistic Methodists, the Presbyterians, the Bible Christians, the Wesleyans, the Primitive Methodists, the Methodists, and the Methodist Free Churches. They were introduced by the venerable Dr. Thomas, of Pontypool, who read the following address of congratulation and welcome:—

To the Congregational Union of England and Wales, in autumnal session assembled, at Cardiff,

Mr. President and Brethren—

We, the Nonconformist ministers of Cardiff, embrace this opportunity of giving you a hearty welcome to our town.

We recognise in you fellow labourers in the work of our Lord Jesus Christ, and rejoice in the prosperity which has attended your varied Christian enterprises at home and abroad.

We have watched with deepest interest the continued and steady growth of your denomination, your stedfast adherence to the principles of the New Testament, your labours in the field of Christian literature, and your endeavours to ensure the education and social well-being of the people.

We cherish with deep veneration the memory of your illustrious forefathers, who toiled and suffered so much in the cause of Christian truth and liberty.

You have always been amongst the foremost to recognise and maintain that religious freedom is man's common birthright. To you the Christian Church is indebted for many of the noblest productions of uninspired genius, which have served as defences of evangelical truth and means of comfort and edification to the Church of Christ.

May we venture to remind you that a history so noble as that in which you justly glory, demands that in the spirit of your renowned ancestry, you stand firm to those holy principles which are assailed by the prevalent scepticism and sacerdotalism of the times, and we are assured that those evils can only be successfully met by men who inherit their simple faith, burning zeal, and heroic self-sacrifice.

Holding, in common with yourselves, all the essentials of Christian faith, and forming part of that one Church of which Christ is the Head, we warmly appreciate your loyalty to the truth, and sincerely hope that, through having special truths committed to us, we may be found earnestly contending together for the faith once delivered unto the saints, and that also in view of impending political and social changes, we may all be found true to conscience and to the Lord King of all.

We fervently pray that your meeting at Cardiff, in wise counsels for directing effort, and in spiritual influence for quickening the religious life of churches, may be one long to be remembered.

The address was signed by eighteen ministers of all denominations. In presenting it

Dr. Thomas said that, having commenced his Christian life in that town more than sixty years ago, and having been engaged in ministerial work more than half a century, he had lived to witness great improvements in the several denominations of Nonconformists in Wales, and even in the Established Church, notwithstanding all the evils inseparably associated with its State patronage and control. He greatly rejoiced in the fraternal union, sympathy, and co-operation which now prevail among the Evangelical communities which they there represented. In the course of his speech he said:—We may justly regard ourselves as the true followers of the great Reformers of our country—of John Knox, Chalmers, and Guthrie and Wardlaw in Scotland; of the Lollards, Puritans, and Nonconformists of former times in England, among whom shine the names of Milton, Owen, Howe, Bunyan, Whitfield and Wesley, Robert Hall and John Foster, in England; of the Pilgrim Fathers who sought rest and persecution beyond the Atlantic; and Roger Williams, who in Rhode Island founded "a church without a prelate, a State without a King"; and of the fathers and founders of Welsh Methodism, treading in the steps of John Perry, and Vavasour Powell and Howell Harries, and followed in their great work by perhaps equally noble men—Christmas Evans, John Elias, Williams of Wern, the Patriarch of Troedyrhiwdaler Joseph Harries, and Eben Richard, the eloquent father of an illustrious son, Henry Richard, the hon. member for Merthyr Tydfil, and in a sense the member for all Wales. We rejoice that you have still in your ranks on this side of the Severn, as well as on the other, such men of renown as Oliver and Waite, Dr. Thomas Rees, and the lion-hearted Kilsby Jones, to vindicate the rights and maintain the honour and influence of your denomination. Such men, of whatever name, are the true successors—not, indeed, of the apostles, who in truth have never had successors in their office—but of the bishops, pastors, and elders whom they ordained to preside over the primitive churches. Brethren, we all, I trust, belong to the "one holy Catholic Church," the brotherhood of saints, the Church of the First-Born, whose names are enrolled in heaven; and we all joyfully anticipate the day when the differences and misunderstandings which now keep us too much apart shall disappear for ever—when we shall see eye to eye in the unclouded light of the heavenly city, which knows no night or darkness—and when the countless myriads of the redeemed of every name and nation shall dwell together in harmony, purity, and love, to be for ever with the Lord. (Cheers.)

The Chairman, addressing Dr. Thomas, said that he wished to express as warmly as possible the great pleasure with which they welcomed the deputation, and to thank them also for the kind expressions contained in their beautiful address. Those kind expressions were sweetened, and that sweetness was deepened, by the fact that the one who read it had so long held a high and consistent ministerial character—one who had fulfilled a noble ministry of sixty years' duration. May the Master give him the crown, but may it be many years yet that he may be spared to us as a living witness of Gospel truth, for which he had been so strong a champion through all his years! The sentiments contained in the address had thrown upon them a solemn responsiblity, and such a sympathy as had been expressed to them in the address, and in the address of Dr. Thomas, would tend to keep them true to the faith that had been handed down to them. He felt highly gratified that there was such a beautiful Christian unity among them, and that conviction would help them in their work—their Christian work at home. It would keep them in order, and help them more efficiently, and in conclusion he hoped that the unity among them, as shown that day, might in the future deepen and not lessen. (Cheers.)

The deputation then withdrew.

THE AFGHAN WAR.

The Rev. J. G. Rogers, B.A., then brought forward the following resolution, which had been adopted by the Reference Committee, and previously read to the Assembly:—

That the assembly, referring to the massacre of the representatives of Great Britain in Cabul, feels bound to renew its protests against the whole course of action which the Government has recently pursued in regard to the Afghan people and its rulers. The protest of the Union was originally made on the ground that the rectification of frontier and the establishment of a British Resident in the capital of Afghanistan, which were the avowed objects of the invasion of Afghan territory, were parts of an unrighteous and meretricious policy, which was untrue to the best traditions of the nation, and opposed to its true interests; and now that the course of events has made the folly and criminality of that policy flagrantly apparent, the Assembly puts on record anew its indignant protest, that believing that it is of the last importance that the reckless policy which during the last few years has disturbed the nation, wasted its resources, and compromised its honour, should be reversed, the Assembly urges the members of the churches to employ their votes and influence at the next general election to secure its authoritative condemnation by the various constituencies. The assembly does not, in view of that election, counsel silence on the part of Nonconformists in relation to the questions touching religious equality; but in presence of the great political difficulties of the time it feels that this is a crisis in which even these ought not to be allowed to prevent the union of the Liberal party for the purpose of putting an end to the costly and mischievous *régime* which has proved to be full of menace to our constitutional liberties at home, and to derogate from our good name and our legitimate influence among other nations.

That resolution, he said, might be regarded as a piece of political Dissent. (Laughter.) He ventured to think it was very sound, and a very useful lesson on the principles of Christian politics. (Applause.) It had a very fitting application in one of the principal passages in the noble sermon to which they had listened with such pleasure on Monday evening. [Dr. Mellor's.] They were there that day concerned about the commercial interests of this country, and the political freedom and constitutional rights of the people; but they were even more deeply interested in the high moral character of their political administrators; and it was because their character as a righteous nation had been trampled in the dust by an unjust and aggressive policy that they renewed, in more decided terms

than ever, their protest against Lord Beaconsfield and all his works. (Loud cheers) The Imperialism of the present time, against which they were to protest, was contrary to the noblest traditions of the English nation. The Afghan policy had proved to be a disastrous failure, cloak it as men may. That fact came home to the minds of the people, and even permeated the minds of those who were called the armchair politicians, and who were said to be the wood out of which the Jingoes were made. (Applause and laughter.) The Cabul expedition was a failure proclaimed by the blood of the heroic men who have been killed; it was a failure proclaimed by the perplexities and troubles in which even the champions of the Ministry are involved at present. They had now reached Cabul, but although that was so they had now come face to face with the great difficulty that required to be solved. (Applause.) But it was not the question of failure that troubled them. They never doubted the bravery of the soldiers, but the question was as to the righteousness of the policy. (Applause.) They as representatives of Nonconformity declared that the Christian nation had been dishonoured. That was their whole case. There was nothing more to say about it. But they were told by Mr. Cross, with trembling lips and a white face, that they had forgotten the most important element for consideration—they had forgotten Russia — the great bugbear Russia. (Great laughter.) He was told that the policy of the Beaconsfield Administration was a spirited foreign policy. (Laughter.) He was told that this policy had lifted our country out of the degradation into which it had sunk under the Liberals. Spirited? (Laughter.) And this came from the man who trembled and wavered like aspen leaves at the very feet of Russia. (Applause.) They were haters of Russian tyranny as much as the Tories were; but they also hated the miserable habit of being at feud with some nation. They were not committed to any party. At a denomination they stood utterly independent and alone in respect of either political party. They had nothing to expect from anybody, and wanted nothing for themselves. They only required justice for the nation, and for themselves as part of the nation. (Hear, hear.) Mr. Rogers went on to say—

My friend Mr. Dale and myself, I suppose, may be credited with being as anxious for disestablishment as most men—(laughter)—but we invariably, in the course of our addresses on that subject, have endeavoured to make it clear that if ever a great crisis came in which the question of peace and war was involved, in which the real honour of the nation was at stake, then it would be absolutely incumbent upon us to sacrifice everything else for the moment in order that the clear and distinct voice of Nonconformists might go up on behalf of Liberalism and peace and progress. (Applause.) So I hope it will be. I am bound to say I hope our readers will reciprocate the kind of generous confidence we are disposed to repose in them. If we are not going to press our questions, let it be clearly understood, I for one do not believe that the wisest policy for the leaders of the Liberal party at present is to go to the country simply with a negative cry of "Down with the Tories." The country wants to know what is going to be done when you have got rid of the Tories. The strength of the Liberal party lies in the robust earnestness of the Nonconformists as a body, and those in sympathy with the Nonconformists throughout the constituencies; and if instead of listening to them you are going to consult your armchair politicians, you will not conciliate the armchairs, and you will lose the robust men who have hitherto been your vigour and your strength. (Hear, hear.) But above all, what I want to say this morning as to what we do need is this: We are going to battle, and a hard and severe battle it will be. We want leaders. (Hear, hear.) We have great honour for some men who are in the front at present.

They respected the Marquis of Hartington—(cheers)—and were prepared to give him a loyal adhesion. (Hear, hear.) But he would say to the Liberal leaders—"If you want to rouse the earnestness of this great Liberal party; if you wish to stir the enthusiasm of your Nonconformist supporters to the very depth, and make your own triumph complete, you must go to the poll with the banner of William Ewart Gladstone at your head. (Long-continued applause, the whole audience rising.) There is the man who has fought your battles in the past—(cheers)—who has done more for the progress of Liberal ideas than any statesman of the generation—(renewed cheering)—who has shown a capacity for lifting up England out of the wretched muddle and mire and dirt in which the Tories plunged it—(Hear, hear)—who never quailed in the time of Tory triumph and reaction—(Hear, hear)—upon whom foul aspersions have been unwarrantedly cast—(Hear, hear)—and your triumph will be incomplete unless it is a triumph for Mr. Gladstone as well as for Liberalism. (Much cheering.)

Mr. RICHARD, M.P., rose to second the resolution amid loud applause, which continued for some time. He said the resolution was one that related to the policy of the Government in Afghanistan, but he thought that they must look upon it as forming only a part of the general policy which, for the last two years, had been pursued by the men in power—(loud cheers)—and in doing which, in his opinion, they had committed the greatest crimes which any Government could commit, and this they had attempted to do by corrupting the conscience of the nation. That was his great quarrel with them, that their policy throughout had tended to debase and demoralise the nation. Hear, hear.) They had done this by habitually tampering with truth, by concealment and equivocation—(cheers)—and by putting forth daring misstatements of facts. They had done this also by appealing to the lowest passions of the lowest classes of the people. He looked back with inexpressible feelings of humiliation and shame upon the disgusting ebullition of Jingoism. He disliked the word, but the word and the fact fitted each other very well. (Laughter.) Some of them in London witnessed scenes which he should never forget, when their beautiful parks were overflowed by the scum and scoundrelism of London, who came there to support Her Majesty's Government—(cheers and laughter)—by bringing up dead cats and parading them, and then the whole rabble rank adjourned to howl round the houses of the residents of that locality. He charged the present Government with coquetting with this party, with having encouraged them until such scenes were enacted as brought the blush of shame to the face of every man who regarded the honour and dignity of his country. (Hear, hear.) With regard to this particular question, the war in Afghanistan and the other war, he did not know which of the two wars in which this country was now being engaged was the most shameful—upon pretexts the most flimsy, against authority the most solemn, in the face of experience of the most terrible kind, and which ought to have read a warning to them for many ages to come. (Hear, hear.) And yet, with their past experience of Afghanistan, they had rushed into this unrighteous war. His friend Mr. Rogers had spoken of the valour of their soldiers; but, whether in Zululand or in Afghanistan, for his part he had no great admiration for military glory when it was got. He honoured the fustian jacket more than the red coat. (Applause.) He thought it was a simpler and nobler occupation, and very often covered a far braver heart. What was the military success when set against the policy of unrighteousness in the face of God and man? He held in his hand a pamphlet which he had just issued in reference to this question of Afghanistan, and if they would allow him he would read a few sentences therefrom, in order to show them against what solemn and reiterated admonitions the rulers persisted in that course. Our Government had set its heart upon the measure of sending an envoy to the Ameer. The immediate pretext was the Russian mission to the Ameer: but in point of fact so far back as January, 1875—long before there was any talk of a mission to Cabul—Lord Salisbury wrote to Lord Northbrook, then Governor-General, instructing him to take immediate measures for the establishment of a British agency, first at Herat and then at Candahar, and from that time forward this and other more stringent demands were urged in a persistent manner. Lord Northbrook and all his Council opposed it, and recommended the Government to persevere in the policy of forbearance and conciliation, which, to use their own language, "was advocated by Lord Canning, in the time of Dost Mahomed; renewed by Lord Lawrence, after the death of Dost Mahomed; ratified by Lord Mayo at the Umballa Conference; and since steadily pursued by the Indian Council." Every man of almost any consideration as an Indian statesman, and especially every man acquainted intimately with the state of things in Afghanistan—Lord Lawrence, Lord Northbrook, Sir Richard Temple, Sir R. H. Davies, Sir John Pollock—all of them stated, in words perfectly clear and unqualified, that they saw in this not only a foolish policy to try and force a Resident upon the Ameer—but that it was a dangerous policy, which would inevitably lead to the events which actually happened. Yet in the face of all this they actually went forward, and he did not know what would be done unless a check was imposed upon them. What we had to do was this: At the next general election we could do something. He counselled them to prepare for it What we had got to do was to determine that the men who had so abused their power, which the British public placed in their hands, generously, but mistakenly, should be hurled from their high places. In this work he hoped Wales would bear its part nobly. He believed the people of Cardiff and the people of Newport meant to do their part. They were girding their loins for the conflict, and elsewhere there had been manifestations of the same kind, and he hoped that at the next general election Wales would send to Parliament men who would lift up their voices for a policy of righteousness and peace for this great country. (Loud cheers.)

Mr. T. R. HILL (M.P. for Worcester) supported the motion, and in doing so recommended all Liberals to be united in the coming struggle at the election. If they allowed themselves to be split up into factions, each maintaining its own "ism," they would be powerless as at the last general election. He believed that it was not the voice of the people of the country that put this Ministry in power, but the divisions of the Liberal party. There were 30,000 more votes given for Liberal candidates than for Conservatives, and yet there was a majority of sixty Conservatives in Parliament. Why? Because the Conservatives all clung together. The Liberals tried to put two men into one hole. (Laughter.) This was what division had done, and it would do it again. If they were to divide they would still have a Conservative Government in power; but let them determine to sink unimportant differences in favour of united action.

The Rev. J. BALDWIN BROWN, B.A., responding to the loud calls, ascended the platform. He contended that it was now highly necessary that the British troops should retire from Afghanistan. They ought to make it clearly understood that they held it to be the duty, notwithstanding what had been achieved by the invasion of Afghanistan, to calmly and firmly retire, and leave the Afghans henceforth to manage their own affairs. (Applause.) He must confess that they had done wrong in attempting to force their presence into Cabul, and it was now their duty, calmly and manfully, to retire. He knew this would cost much effort and sacrifice, but it was the noble thing, the honourable thing to do, though they did confess for the second time that they had made a great mistake, that a Christian nation had made a shameful mistake in regard to Afghanistan. This was their duty, though it cost a great sacrifice, and involving as it did a painful confession. They had, as Christian men and as a Christian nation, to bear witness to what he regarded as the terrible mischief brought about by the bastard Imperial policy which had been pursued by the present Government, which concerned the lowering of the tone of their moral character and influence as a nation, the weakening of the love of righteousness to which on the whole, with many flaws and backslidings, they had adhered as a people, and which they knew, at any rate, in their heart of hearts, in their deepest conscience, was the one thing that could exalt them and give them strength. (Loud applause.)

There were loud calls for Dr. Mellor, but that gentleman said he thought that everything needful had been said, and asked to be excused if he declined to add anything.

The resolution was carried amid enthusiastic applause.

WELSH CONGREGATIONALISM.

The Rev. Dr. REES, of Swansea, then read a paper on "The Position, Prospects, and Responsibilities of Welsh Congregationalism." After an interesting historical retrospect, which also embraced the rise of the Baptists, Cavinistic Methodists, and Wesleyans in Wales, he went on to say that ever since the beginning of the present century, the Evangelical Dissenting sects had gained ground year after year with such rapid strides through the length and breadth of the Principality, that the nation might now be properly regarded as a nation of Nonconformists. The Congregational denonomination, the oldest of all the Welsh Dissenting denominations, notwithstanding the rise of younger, more active, and powerful religious bodies, still maintained its ground, and occupied a prominent and an influential position in Wales. The present number of their body in South and North Wales, including Monmouthshire, and thirty-four Welsh churches in England, was as follows:—Chapels 1,022; organised churches, 908; ordained ministers, 546; lay preachers, 318; communicants, 108,000; adherents who were not communicants, exclusive of children under ten years of age, about the same number. Fully a quarter of a million of the population of the Principality, including the children, were adherents to the Congregational denomination. Their numerical strength, like the other religious bodies, had been more than trebled within the last fifty years, and had much more than kept pace with the increase of the population. The Congregationalists of Glamorganshire only within the last twenty years had built no less than sixty new chapels, and rebuilt and enlarged forty-one old ones, at an outlay of 160,600*l*. Progress in that direction had also been made in all the other counties, through not to the same extent. The social position of the Congregationalists of Wales differed from that of their brethren in England. The bulk of their congregations was made up of the working classes; only a comparatively small number of the upper middle-class families, and none of the nobility, belonged to them. Some of the large landowners, merchants, and members of the learned professions were to be found in the ranks of Nonconformity during the first two generations after the rise of Dessent, but for more than a hundred years these classes had almost entirely deserted them. However, the tide at present had begun to turn. There were now to be found in the churches of all the Dissenting denominations in Wales some freeholders, proprietors of works, merchants, magistrates, solicitors, doctors, and members of Parliament. Their ministers and people generally were better educated, and while they gradually rose in social position, their hold on the lower classes was not in the least weakened. The great responsibility that lay upon them was the establishment of English services in the towns, the manufacturing districts, and in all the other localities where the English language prevailed. It was next to an impossibility to move the Welsh ministers and churches in a mass to join and co-operate heartly in the movement to build chapels and support an English ministry wherever needed. The most likely way to move the country would be the appointment of an active and energetic man to devote his whole time to pay periodical visits to all the churches throughout South Wales and the neighbouring English towns, in order to explain the importance of the work and collect subscriptions. Of the difficulties they had to contend with in this important movement the greatest of all was to find suitable men to exercise their ministry among the English population. Many thought that good men of ordinary abilities might do well at the commencement of the causes in the different localities, but that was a most glaring mistake. Their English-speaking people, especially those who might be expected to attend places of worship, were as a rule shrewd and well educated men, and if they did not find power and refinement in the pulpit they would not attend. Able preaching by thoroughly educated men was the only preaching that would succeed with the English in Wales. The religious condition of Wales had been repeatedly and ably discussed in the meetings of the Church Congress at Swansea and, upon the

whole, in a very Christian and charitable spirit. But most of the speakers left the impression upon their hearers that they understood unity and uniformity as synonymous terms. Hence one after the other expressed the desire and the hope that all the Dissenting bodies should sooner or later be amalgamated with the Established Church—a desire a hope he trusted and prayed might never be realised. Were the whole thrown into one promiscuous and unwieldy mass, confusion and disorder would be the inevitable result. What they wanted was not uniformity, but a more thorough Christian feeling—love, and unity of aim to do good, and less bitterness and unholy rivalry and proselytism. Wales, with all its fame for religiousness, had still among its population at least a quarter of a million who were neither Churchmen nor Dissenters—people of no religion. Let the religious bodies exert themselves to gather all these outcasts into the fold of Christ before they formed plans to make proselytes from one another. (Cheers.)

At the close of Dr. Rees's paper, the Chairman pronounced the benediction, and the session terminated.

REMOVAL AND RESETTLEMENT OF MINISTERS.

This subject was discussed on Tuesday, and by adjournment on the following day. It was introduced by the Rev. R. Ann, who had read a paper on the subject a year ago at the Liverpool meeting. His paper, and one by Mr. Robjohns, of Hull, were referred to the committee of the Union, who proposed a code of suggestions to vacant churches in reference to pastoral settlements, and the annual election by each county association of one minister to one layman as a confidential committee to be the recognised medium of communication between vacant churches and movable ministers. *Apropos* of the second suggestion Mr. Ann on Tuesday moved:—

That the assembly, referring to the difficulties attending the removal and resettlement of ministers, recommends the several county associations to consider the desirableness of appointing a confidential committee with which vacant churches and movable ministers may correspond.

He hoped this would not be misconstrued. It was not necessary that county associations or special committees should consider how the removal of ministers might be effected. That subject had been sufficiently considered by disaffected individuals and small coteries in many churches, and it was not proposed to create special facilities to aid such secret workers. But a variety of circumstances sometimes concurred to make it desirable for ministers to remove. The growth of the family sometimes rendered necessary a larger stipend than a poor church could possibly raise, and it was a pastor's duty to provide for those of his own household. Sometimes a minister supposed he had outgrown the mental culture of the people amongst whom he first settled, and it might be better for him to consult judicious friends than to act entirely on his own judgment. Sometimes, as a matter of health, it might be well for a man to remove from the cold north to the sunny south. But even when the causes of removal were legitimate, the difficulties were numerous and well known. Some excellent brethren, who were so unhappy as to be unable to see anything but the difficulties in the way of adopting any new methods, would see many imaginary difficulties in the way of working out this plan. If, however, the discussions should lead to the discovery of some better method of terminating existing anomalies, he should be only too happy to see this proposal thrown back to the regions of Utopia. The speaker pointed out what he conceived to be the advantages of the scheme suggested in the resolution:—1. It would save ministers from much humiliation, much wearisome anxiety, and many mistakes. 2. It would save deacons from much bewildering correspondence, and from many revelations which tended to lower their respect for the dignity of the pastoral office. 3. It would tend to check the restlessness of churches and of ministers, and would check also the secret attempts to unsettle ministers. 4. It would often prevent unhappy settlements, which were injurious alike to ministers and churches. 5. It would increase the respect for ministers, and probably also their stipends.

The Rev. H. T. Robjohns in seconding the resolution said that the present state of things was serious. The whole confederation of their churches was suffering grievous loss. In the Year-book for 1879 he found that in England and Wales the vacant churches numbered no less than 248, and adding to them the churches supplied, 177, there were 425 without pastoral care. On the other hand, there were no fewer than 484 ministers not placed; and allowing for many engaged in literature and in other professional work and for some who might have missed their vocation, it seemed to him that that was far too large a proportion of ministers to be disengaged, and that it involved an immense loss of spiritual power. The remedy lay in a closer confederation of all the churches. He believed that the organisation which went by the name of the Church-Aid Society could be and ought to be carried a great deal farther; and it could be done without at all diminishing their reliance upon life and spirit rather than upon organisation, and without the slightest infringement of their Independency. Every year there were a hundred or more students leaving their colleges, and they were put to very great disadvantage. Their only reliance was either upon private and personal friends, or upon the professors; and if at first they were not settled by this friendly aid, they sometimes floated upon the stream to their own great discouragement, and sometimes passed out of the ministry altogether. As to the ministers without pastoral charge, there was a common assumption that when a man was out of place it was because he was incompetent. Was that so? He had known many instances of almost intolerable distress and anxiety of mind being suffered by men of the very highest culture who through sickness or accident had passed out of the ministry for a few months. Then there was the case of ministers in charges who were unsettled in their relations, and it would be exceedingly desirable if some means could be devised by which the difficulties in such cases could be lightened. With regard to the proposal of the Union committee, all he would now say was that the evil was so great that some alteration was urgent. As to churches needing men, he thought even their experienced churches sometimes wanted guidance in this matter. There seemed to be need of a code of regulations, and he thought that first of all the church should inquire about a candidate, and he should also make full inquiry about the church, and then the only question should be as to the personal acceptableness of the man's ministry. (Hear, hear.)

Mr. Alderman Law moved the following rider to the resolution after the word "committee":—"who shall also consider all applications of applicants for entrance into the Congregational ministry who may come without passing through the training of our colleges." One of their greatest evils was a man getting into the ministry who ought not to be there, and therefore he thought it desirable some step should be taken to sift the men who sought an entrance into their ministry. It was no small drain upon a man's mind and heart to meet the same people week after week and year after year, and preach the same Gospel with acceptance and power, and he said that in mercy to the men and the churches it was exceedingly desirable that a few should consider whether a man was fit for the ministry at all, as well as whether he was fit for the church to which he inclined to go. He knew it might be said that this was very much the practice of the Presbyterians, but they should not be afraid to follow their neighbours. It was better to borrow from their practices, if good, than have a man who simply borrowed their sermons. (Applause and laughter.) He was sure that a wise and prudent committee would save churches and men from many a pang afterwards, as well as from many an aching heart, and sometimes from a crying scandal. A committee of this kind existed in one of the counties, but had not yet had time to work sufficiently to exercise a very great influence on the present ministers, but he had no doubt that it would eventually have a very good influence.

Mr. Henry Lee, Manchester, said they needed to try if they could not mend their ways. He thought the Church Aid Society ought to do a great deal of evangelistic work, and the question was, who were the right persons to perform that work? Now, some little time ago, in the church with which he was connected, he desired to have evangelistic work in a district around and amongst the very poor and ignorant population. An evangelist was advertised for, and they had a very large number of applications from all kinds of Methodists, Baptists, and from persons of no particular views. He doubted whether any one of the 484 ministers who had not settled pastorates ever would apply for the position of evangelist. If a minister's heart was in the right place he would be willing to work for God as an evangelist; and if there were ministers who had not anything to do, they ought to take the position of evangelist if it were offered them. The salary offered was not large, but still it was larger than the salary which many of the ministers obtained. He therefore thought that some method by which they could get their strength together, so that they could husband their resources, was one which they needed. At the present moment there were difficulties connected with obtaining evangelists, and their resources should therefore be husbanded. A great deal had been said about the qualities of the ministers turned out at the college. As a cotton-spinner, unless he had good raw material he could not spin yarn. He thought that having the raw material of the right character was of the utmost importance. Then, and then only, would it turn out good men. This might be a very commercial way of looking at it, but he believed it was a sound way, for had they not the stuff in them it could not be brought out. He hoped, however, that this discussion would result in their working more in co-operation, for they had too much individualism amongst them and too much independency, and he thought the united effort of all the churches might be brought to bear upon this matter, and that there would soon be a different state of things to that which now existed. (Applause.)

The Rev. J. Baldwin Brown, B.A., after reference, by way of illustration, to the marriage laws and customs in France and England—the one being methodical and the other spontaneous—and expressing his preference for the latter, said that the Congregational body had advanced with very little management, so far, to a tolerable condition of robustness. They had done as the French blamed them for doing in regard to matrimonial matters—they had just let things arrange themselves naturally. They had not tried to interfere too much, or brought the coagulated wisdom of the elders—(laughter)—to bear upon it. He feared they were likely to be reduced to a condition of moral and intellectual feebleness through over-management. He greatly dreaded a multiplication of committees; and he would say from his heart, May Heaven deliver us from having much to do with work in the conduct of which "confidential committees" are engaged! He dreaded the words "confidential committee." Matters of that sacred importance were best conducted with the free air of heaven blowing on them and sunlight shining. As to those wonderful men who never told secrets to their wives, he should like to see them smazingly. (Laughter.) Depend upon it, it was a matter of great gravity, this drifting into confidential committees to manage their affairs. Give him freedom, with all its difficulties, rather than a method of dreary monotony. Their difficulties were in process of being dealt with in a healthy, natural, and Christian way. The only thing they wanted to help them was the growing intelligence, good taste, and intellectual and spiritual discernment of the Christian community. At any rate, let them think many times, and look at the matter at meeting after meeting, before they set their hand to anything that was to be managed by confidential committees. (Applause.)

The Rev. A. Hannay wished explicitly to say that in no step taken to found a Church Aid and Home Missionary Society was there in view the measure proposed originally by Mr. Ann, on his own responsibility, and accepted by the assembly at an earlier meeting. These two things might have one and the same root; they might grow out of one and the same temper or feeling on the part of the members of the Union, but they had had no connection with one another in the minds of those who had been taking the more prominent action in the founding of the Church Aid Society. He dissented very deeply from Mr. Brown's assertion that in the past they had gone on with very little management, and he ventured to say that in the earlier stages of English Congregationalism there was a great deal more order and systematic management than there was now. In some of the strongest days of the Congregational Church there were regular county councils for the ordination of ministers and other matters, and the only difference now was that these duties were performed in an autocratic manner; such matters were managed *in camerâ*, at the prompting of individual views, and it might be of individual caprice. If he were to tell the story there in public of the communications he received every week, almost every day, from distressed churches and from unsettled ministers in all parts of England, they would feel (and no man more than Mr. Brown) that there was an unsafe power in his hands. He did not want it, and it would be an unsafe power in the hands of the secretaries of any of our county associations. They did not want it. Personally he had more influence than any man in England in settling ministers: (A laugh.) He wished to be rid of it for their sakes as well as his own, and for the good of the churches. From time to time they came to him showing that they felt he had not served them as he should have done. It was a great burden upon his shoulders, and it was time, for the sake of the churches, that he was rid of it. And what better system could there be than that in every county association in England there should be a committee appointed responsible to the whole body? Ministers could speak to such a committee as he could not speak himself, and great injuries would be prevented. Now men were received into the church before it was known that they were to be received, and the mischief was done before it could be prevented, and a millstone thus thrown about those churches for a generation. (Hear, hear.) He maintained that it was high time to put an end to this state of things, and he would ask them whether they would run away from the word "committee" because it was qualified by the word "confidential"? They could not manage their affairs by *plebiscite;* they must somehow manage them by representatives, or must see them managed by anyone who stepped forward and kept the helm. He trusted, therefore, that this resolution would be adopted, and he contended that it really met the condition on which his friend Mr. Brown insisted. It would not have the effect of taking the reins out of his hands that day; they simply asked the county association to consider the question. The matter could be debated again and again, and when it came to be debated in the county of Surrey he hoped Mr. Brown would be there. (Loud applause.)

Eventually on the motion of Mr. Alderman Manton, seconded by the Rev. J. G. Rogers, the discussion was adjourned.

It was resumed on Wednesday morning, when the Rev. Mr. Stott said he thought Mr. Hannay must have commended himself to all their hearts in that manly protest he made against having a number of ministers appealing to him to help them. He (Mr. Stott) happened to be the secretary to a small district, and he had six applications now from brethren wishing him to recommend them. He always, however, forbore from a single word of recommendation. He read the name to the church, and then the church must hear and judge. There were not only ministers in that body who might be helped by such a committee, but he was certain a number of ministers were making a great mistake in the recommendations they gave; their sympathy sometimes running away with their judgment. They wanted to consider this subject with closed doors. He thought evil was done when the subject got into the public prints, because some of their Episcopal friends took hold of these things, and multiplied them a thousandfold. (Applause.)

The Rev. R. A. Bertram said he wrote to the

English Independent, suggesting that a correspondence committee, as he called it, should be appointed at the annual meeting of every county union, to bring ministers who were movable and churches that were vacant into correspondence with each other. And he was therefore rejoiced to find that others with more influence were taking up this question, and he trusted they would bring it to a successful issue. Like Mr. Stott, he listened with great deference on the previous day to the observations of their friend Mr. Baldwin Brown; but he could not help feeling that Mr. Brown was, perhaps, one of those men likely to know little about the difficulties of this question. He very much wondered whether it had ever fallen to his lot to ask a brother to recommend him to a vacant church. (Loud laughter and applause.) Mr. Brown did not know by personal experience what it was to be in that painful and embarrassing position. They were all so well acquainted with the difficulties and humiliations arising from the present system that he felt it would be unwise of him to enter into specifications of them, especially in view of the fact that the reporters were immediately before him. He was fully persuaded that the difficulties connected with Mr. Ann's proposition did not at all approach the difficulties and mischief arising from the want of system altogether.

The Rev. Mr. WADDINGTON said the question was one of vast importance. He had been in the position of an unsettled pastor. He did not think he ever asked anyone to recommend him to a church. He was unsettled for nearly a year at one time, and it was one of the happiest and not the least useful years of his life. He never found less work from being unsettled. The question to be considered was, if they had not this committee of reference, could anybody show them a more excellent way? (Hear, hear.) There was a way which commended itself to his judgment as being more excellent, and that was to leave the whole thing voluntary, so that if a man wanted a recommendation he should apply to someone who knew him best, and was best able to speak for him, and let the church do the same. He believed that things would still work well.

The Rev. J. G. ROGERS said that the proposal simply was to ask every county association to consider seriously whether this was an improvement upon the old plan or not. Feeling at first indisposed to it, he thought a strong and sufficient case had been made out for putting this subject before the bodies most competent to decide it. Things were not so bad as people represented them. No doubt there were some things that ought to be improved. Mr. Stott had told them he had had applications from six ministers; another brother that he had had ten applications. They must not suppose that the two lists numbered sixteen, for the same six might be found in both lists. (Hear, hear.) There were many men who had applications of this kind; but they must not suppose there was all this large number of people going up and down seeking new spheres. It was no doubt sometimes desirable for ministers and churches that there should be a change, and if they could, to facilitate those changes where both parties wished them, and where it could be done without injury to anybody. But was it desirable that secretaries alone should have the whole power in their hands? He did not think so; and the only suggestion was that these secretaries, instead of acting upon their individual responsibility, should have a certain number of gentlemen elected by the county associations, with whom they could take counsel on questions of this kind. They did not touch the independence of any church. No church needed to seek a minister from this committee. Any minister who could do without had no need to apply to it. It was simply proposed that there should be this kind of facility, which might sometimes promote arrangements that would be mutually desirable, and at the same time prevent the entrance into this ministry of men who ought to have no place in it, not because of any theological difference, but because of their lack of spiritual and moral sympathy with the great objects of the Christian ministry. (Hear, hear.)

The Rev. SAMUEL HEBDITCH pointed out that the committee, like all other things, would be the subject of general opinion, and that there was a self-adjusting principle at work amongst them. The church might receive a minister at the recommendation of the committee, but they were not compelled to retain him. (Applause.) He thought the committee would diminish evils which now existed, but they must not desire that which Mr. Bertram recommended, to be lightened of all personal responsibility.

The Rev. BALDWIN BROWN asked if he should be in order in speaking again, and suggested that the reception of the report of the Reference Committee was a new question on which he might be heard.

Some discussion took place on this point of order, and the CHAIRMAN, though he said he desired greatly to hear Mr. Brown, decided that, as that gentleman had spoken on the resolution proposed by Mr. Ann, he could not be heard again.

At the call of the Chairman the Rev. R. ANN said he accepted Mr. Law's rider. The Rev. B BROWN said the rider raised a new question. (Loud cheers, and renewed cries of "Mr. Brown.")

Some further discussion followed, but the Chairman repealed his ruling (amidst cries of "Mr. Brown," and "Vote,") that Mr. Brown having spoken could not do so again.

The Rev. Dr. MELLOR came forward amidst loud cheering, and said: Are we to maintain the ruling of the chair? (Cries of "Yes.") Is the ruling of the chair to prevail? (Renewed cries of "Yes.") We know no individual person here; we only know the law, and if we violate the law for one man, we shall have to go all round. (Cheers.)

The CHAIRMAN then submitted the resolution, which he declared was carried by a large majority.

On Thursday morning at 7.30 the Rev. J. BALDWIN BROWN preached a special sermon at a service held in Charles-street Congregational Chapel, when, notwithstanding the early hour, a crowded congregation assembled, among them being several ministers of the denomination.

The Union met again at ten o'clock in Wood-street Chapel, the Rev. J. B. Brown presiding for a while, during the temporary absence of the chairman.

DEPUTATIONS.

The Rev. GEORGE CAMPBELL, of Dundee, was then introduced as a delegate from the Congregational Union of Scotland, and in the course of an animated address he gave expression to the thoroughness and sympathy that obtained between the two Unions. They in the North were endeavouring to bring Independency before the working and middle classes. They felt they were advocating principles which were quite in sympathy with the tendency of modern progress. Allow him to offer his heartiest greetings, and to sincerely hope that the Congregational Union's autumnal meetings would be soon held in Scotland. (Applause.) He hoped they would imitate their Baptist brethren and come to Glasgow, and if they did not wish to come to Glasgow, then they could come to Auld Reekie—Edinburgh.

The CHAIRMAN said that the members of that Union felt a peculiar interest in Scottish Independency in this crisis. They had no doubt about the soundness of their Scottish friends, and he only hoped that their friend, when he retired, would be able to report that he was as thoroughly satisfied with theirs. (Applause)

The Rev. J. JOHNSON, Fremantle, West Australia, was next introduced to the assembly, and was received with loud cheers. He said in giving them a greeting from their distant co-religionists that he had resided in the colony for twenty-six years, and consequently knew something of the people and of the country. The colony had suffered considerably from the action of the Government who some years ago made it a penal settlement, sending into it a host of the worst characters in society, but he was happy to say that of late years this had been considerably modified. They had now flowing into their midst some repectable emigrants, and with God's blessing they had a great future before them. (Cheers.) They were one of the most loyal colonies of all the Queen's dominions. They, as Congregationalists, laboured under great difficulties; they were thousands of miles from Melbourne or Adelaide, but he trusted that they some day might have their Congregational Union.

The PRESIDENT, in returning thanks to Mr. Johnson, and through him to the friends in Western Australia, said he knew there must be immense difficulties in the way of ministers of the Gospel in such a country.

The CHAIRMAN (Mr. Cuthbertson, who had now resumed his position) said he was delighted to see Mr. Johnson, with whose work in Western Australia he had long been familiar. He knew something of Western Australia, and of the difficulties which the Congregational Church had had to overcome in that colony. Mr. Johnson had worked among the colonists for twenty-six years, and in that land he was looked upon as a kind of apostle, and the sacrifices he had made there had contributed to the success of the church at the present day. That Union wished their brethren in Western Australia every success.

SPIRITUAL LIFE AND THE CONSECRATION OF MONEY.

The Rev. ALFRED BARNES then read a paper on the "Connection between spiritual life and the consecration of money." In the course of it he reminded his hearers that the Church Aid Society was now in operation, and that it was most important, both for the interests of religion and of their own order, that liberal contributions should flow into its coffers. He would also make his bow to them on behalf of the colleges, and remind them how essential it was that there should always be a succession of learned and godly men for the ministry of the Gospel. The giving of money was the privilege not only of the rich but of all who had something to spare. A Christian man would desire to spend his money, not on what was mean and unworthy, not in vulgar ostentation, but on things that were likely to elevate and refine the moral tone of his family and himself. The use of money to advance a high tone of spirit and manners in the family, and to give the best culture to those around them, was an important means of consecrating it to to God. But those who could afford to spend money on the refinements of life had the opportunity of doing good in another way, by inviting their less favoured brethren to share the enjoyment of their good things. Works of art and objects of interest can be lent to local exhibitions, and if those who had them lent them more commonly, a few gentlemen who are often called upon would not find the demand so troublesome as it sometimes was. Might they not venture to expect a time when the wealthy might open their reception rooms on certain days to a large number of their neighbours, admitting them to see their pictures and statuary, gardens and conservatories, and to hear the music of their grand pianos or organs which their sons and daughters could play? What he had spoken of was already done by some noblemen and gentlemen, and might he suggest that others should follow their example? Could not more be done for the poor districts of their great cities and towns in the way in which a few churches and associations of ladies and gentlemen were at work? They could not expect the rich to go and live in those places, but on the contrary, they should desire that the poor should go out of them. If the educated and the wealthy were to do much good to the working classes, as they are called, they must give something better than their money; and if the lower classes were to benefit the higher, they must do something besides earning wages from them. Another way of consecrating money to God was in business, by honourable conduct and good moral influence over an estate, shop, or factory, and indirectly over a whole neighbourhood.

The Rev. G. M. MURPHY, in opening the discussion on the paper, referred to his own experience at the Lambeth Baths of reading newspapers to the poorer classes on Saturday evenings, thus keeping them away from public-houses. He advised choral and solo singing between the readings. Last winter they had twenty-two meetings of this kind, and as they were admitted at 1d. each, they found that an average of 1,630 attended the meetings each night. This was in the lowest part of London, and he found that the people listened with the greatest interest to some of the best extracts from the newspapers. The Rev. Baldwin Brown had done one noble service, by the help of his young men, at meetings, begun in Vauxhall, where ladies and gentlemen went about among the poor—not with "uppishness," or as if they had swallowed the kitchen poker. He (the speaker) had had three exhibitions among the poor. He had charged 1d. or 2d. each person for admittance, hardly expecting to clear expenses, but he found that after eleven nights he had a balance of 100 guineas in hand. (Hear, hear.) There was a position for an independent man to be in. (Laughter.) He narrowly escaped being sent to the British Museum as a curiosity. (Laughter.) It was a good thing to show the people that they were linked with God, and that the grace of God could exist apart from church or chapel.

The Rev. BALDWIN BROWN agreed that the poor did not care for low entertainments, which they went to when nothing better could be got. Mrs. Brown and himself had had Shakespearian readings which had been highly appreciated. Mr. Alderman MANTON spoke of the neglect of the criminal classes, especially those who came out of prison. He was confident that a large number could be rescued if efforts were put forth. Before bigotry prevented him he had been in the habit of frequently preaching in prisons, and he never addressed an audience so susceptible as a prison audience. (Applause.)

(*Continued on page* 1054.)

Madame Nilsson is engaged for twelve performances in Spain, to be given during the wedding festivities of King Alfonso, for which she is to receive 90,000 francs.

The following prizes have been awarded at University College, London:—Andrews Entrance Prizes (20*l.* each)—English and other languages, H. R. Williams; science, Arthur Berry and J. G Pease. Medical Entrance Exhibitions, tenable for two years—30*l.*, S. C. Jones; 20*l.* E. W. Emtage; 10*l.* Conrad Pereira.

Two scholarships of the value of thirty guineas each, tenable for two years, have been awarded at Queen's College, Harley-street, to Miss Hilda C. Miall and Miss Lucy A. Colborne, as the result of the recent examinations.

Messrs. Frederick Warne & Co.'s October list of new books and new editions will comprise "Sport in Many Lands," by the "Old Shekarry"; "The Reverse of the Shield; or, the Adventures of Grenville le Marchant during the Franco-Prussian War," by Augusta Marryat; "Aunt Louisa's Birthday Gift for Children"; "The Model Housekeeper: a manual of Domestic Economy"; "Her Benny: a story of Street Life," by Silas Hocking; "Chandos Library' edition of Lamb's "Poems and Essays," Spenser's "Poetical Works," White's "Natural History of Selborne," and Pope's "Homer's Iliad and Odyssey"; "Warne's Model Cookery," by Mary Jewry; "Helen Leslie; or, a Little Leaven"; the "Chandos Poets" edition of Keble's "Christian Year"; and the "Arundel Poets" edition of Byron's "Poetical Works," &c.

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SPECIAL NOTICE.

At a MEETING of the TRUSTEES held at GLASGOW on the 8th inst. it was determined to take immediate steps for the preparation of an Appendix. The whole of the Trustees are expected to assist in the undertaking, and a Committee is appointed to take charge of the work in conjunction with the Editor, the Rev J. Wigner.

The publication of Psalms and Hymns will also be continued as at present for the convenience of those who may not desire the Appendix.

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Memorial Hall, Oct. 22, 1879.

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TO CORRESPONDENTS.

"A. C." and "J. H. L."—Next week.

*** Owing to the pressure on our space, we are quite unable to make use of several communications which have reached us.

The Nonconformist.

WEDNESDAY, OCTOBER 22, 1879.

THE WEEK.

In the course of his carefully-prepared speech in the Free Trade Hall, Manchester, on Friday evening, the Marquis of Salisbury said that the present Afghan policy of the Government was expressed by the words "defence, not dominion." This may be a sincere intention. But when Cabinets once enter upon a wrong course, they are apt to drift into false and indefensible positions; and events are hurrying us into annexation. That grave alternative Lord Lytton—or rather the Imperial Government—is apparently revolving. They have in all haste ordered the construction of a railway to Candahar, which is interpreted as meaning the annexation of part of Afghanistan. What else is possible? Yakoob Khan, who has proved quite incompetent, if he has not been faithless to his treaty obligations, has absolutely resigned; and we are nominally the masters of that great mountainous region, with diverse and implacable tribes unsubdued, who have cut our communications by way of the Shutargardan Pass, and barred the road from Jellalabad, the other available route to Cabul. It remains for Sir F. Roberts to proclaim the eldest son of Yakoob Khan—a mere infant—the Indian Government ruling Afghanistan during his long minority; or to call upon the Sirdars to choose a sovereign, who *must* now be nothing more than a puppet in our hands. Lord Salisbury says it is all done "to defend the borders of our Indian Empire"—an elastic phrase which will cover anything. To say that the Government are not changing their Afghan policy is a technical quibble, which may be a pretext for not summoning Parliament, but is almost certain to be belied by the event.

Undoubtedly the reception of the Foreign Society during his long-talked-of visit to Manchester on Friday and Saturday last was a great event in the history of democratic Toryism. Friday was devoted to the more genteel section of his lordship's admirers. At the Chamber of Commerce, where he received an address, the cordiality of his reception was, as might be expected, far from general. There were demonstrations and counter-demonstrations. But at the Conservative Club and at the evening banquet in the Free Trade Hall, nothing occurred to mar the welcome given to his lordship. At the luncheon the guest of the day avowed his attachment to the good old toast, "Church and Queen," which, being the monopoly of the Tories, shows how close are the relations of their party to the Established Church. At the dinner, which was an imposing affair, Lord Salisbury delivered the speech upon which we have offered some remarks elsewhere. It was mainly taken up with an animated defence of the foreign policy of the Government. Probably those who heard were as disappointed as its subsequent readers that, after the preceding flourish of trumpets, it contained no revelations and nothing sensational. His lordship's final assumption that the electors of the United Kingdom will "prefer to hold high the standard of English traditions and English honour, and to maintain a firm front at home, in order that with the co-operation of worthy allies we may be able to maintain peace and right abroad," is a kind of appeal which will, we confidently believe, find a feeble echo in a country wearied out with wars and an aggressive disquieting policy, carried on at the cost of a people suffering from severe industrial depression and burdensome taxation.

The events of Saturday show that the Conservatives of Lancashire know how to organise an effective demonstration. Lord Salisbury's visit to Peel Park, and the luncheon at the Carlton Club, were followed by his appearance in the Pomona Gardens, where his lordship's carriage was unhorsed and dragged along by a number of stalwart Conservative operatives. Here, in the crowded great hall, which alone holds 15,000 persons, his lordship received about a hundred addresses of welcome from all parts of Lancashire, and had to go through a great deal of hand-shaking. In the gardens was assembled a great multitude, estimated by Mr. Maclure, who organised the demonstration, at 150,000 persons, but according to the local papers within 50,000, no small proportion of whom must have been drawn to this place of public resort by curiosity and holiday inclinations. The hero of the hour did his best, but with small success, to address this vast—and, as it is reported, indifferent—crowd, with a score of reporters kneeling in front of him. The supporters of the Government, however, have shown that in Lancashire they can marshal great masses of men to hurrah in their behalf. Neither the demonstration of Saturday last, nor that which will follow at the end of this week in honour of Lord Hartington and Mr. Bright, will give any real clue to the prevalent views of the electors of Lancashire.

Mr. Childers has made a nearer approach to formulating a Liberal programme than any other leader of the party. In his speech at Pontefract on Thursday last, the right hon. gentleman, who is said to have spoken after consultation with his colleagues, laid down the general principles on which a Liberal Government would act. They could not, he said, rely on Home Rule support, and would firmly maintain the Union—thus echoing the recent declaration of Lord Hartington. If returned to power, they should be guided by a feeling against annexation of territory, avoid entanglements with other European nations, and refrain from entering into controversies affecting other countries. So far Mr. Childers endorsed the views expressed by other Liberal statesmen, while hinting that he was not prepared to undo the actual results—the *faits accomplis*—of Lord Beaconsfield's policy; though this was somewhat qualified in a subsequent speech at Knottingley, in which he suggested that they ought to do their utmost to extricate England from dangerous perplexities in which she was not irretrievably involved. With reference to domestic affairs Mr. Childers strongly advocated the extension of local government, which, he said, would be a remedy for many of the Irish grievances. He also spoke in favour of the equalisation of the county and the borough franchise, the simplification of the laws relating to the tenure and transfer of land, a Burials bill satisfying the just demands of Nonconformists, the abolition of the sale and purchase of Church livings, and the return to a sound system of financial administration. This is a very modest programme. Beyond what we have said elsewhere, it is unnecessary to discuss Mr. Childers's sentiments. At the end of this week we shall probably be in possession of the views on home as well as foreign politics of Lord Hartington and Mr. Bright, and of their "most crushing reply" to Lord Salisbury, as predicted by their Yorkshire colleague; and before the close of November Mr. Gladstone will have expounded his political opinions to the electors of Midlothian.

In his speech at Knottingley, Mr. Childers made a good point in referring to Lord Salisbury's jubilation over the Austro-German alliance. It was, he thought, "a marvellous act of indiscretion" to apply those sacred words ("glad tidings of great joy") to the combination of two military Powers at the very time when they were both discarding Liberal principles, and seeking fresh fields for ambition, under a Government the very reverse of Liberal. He suspected that what was done with Italy in 1815 was intended now to be done by Austria. The nationalities which have been oppressed by Turkey are to be liberated by being placed under the domination of Austria; and as Italy took fifty years at least to recover again her freedom, so we may expect for the next generation or two sanguinary and lamentable struggles in Turkey, until, perhaps, a Savoy and Nice will be found at some distant date to reward the so-called liberator of the Balkan Peninsula.

It is hardly necessary to add aught to the comments offered elsewhere on the Congregational Union meetings at Cardiff. Three things are, however, worth a passing remark—the unanimity and deep indignation of the assembly against a Government by whom, so far as their foreign policy is concerned, right and wrong are utterly confounded; the cordiality with which a vote was passed in favour of the proposed bill of Mr. J. Roberts, M.P., for closing public-houses in Wales entirely on Sunday, and the weighty arguments by which it was supported; and lastly, the reception of deputations. If we understand aright, every religious body in Cardiff outside the Established Church united to welcome and congratulate the Union. At Swansea there were no deputations of the kind. It was *the* Church that met there, and, as the *Morning Post* truly observes, such a Church may absorb outsiders, but cannot meet them on other terms. This may seem to be just a little revolting to right feeling, but do not people seek refuge in the "National Church" *because* of its breadth and liberality?

There are various signs of disquiet on the Continent. The first of these affects France. There the Government, which refuses a plenary amnesty, and has been damaged by the election of M. Humbert, a returned Communist, is looking forward to the assembling of the Chambers in Paris early in December. The Republican party is much divided, and generally disapproves of the recent circular of the Minister of Justice calling on his subordinates to prosecute any attack made upon the Constitution by tongue or pen, while the organs of the Extreme Left hold up the Ministry to ridicule and contempt. On the other hand, an official paper at Berlin says that a change of Government in France would be regarded as an indication of hostility to Germany; and while M. Waddington, whose position is very insecure, is praised as a most reliable Foreign Minister, the possible advent of M. Gambetta to power is spoken of as an event which would require the German Government to increase the army. All these ugly symptoms may disappear, but President Grévy is said to have returned to Paris in an anxious frame of mind.

Speaking with an affectation of official ignorance Lord Salisbury, on Friday, remarked that, if it was true, "as stated in the newspapers," that a defensive alliance had been established between Germany and Austria, it was "glad tidings of great joy." But it now appears that, though there is a general understanding between the two Governments, no formal alliance has been concluded. The Emperor William, however, refuses to sanction any policy which might place Germany in direct antagonism to Russia, and during his lifetime no such divergence can be expected. This view is confirmed by news from St. Petersburg that the Czar, who leaves Livadia in a few days for St. Petersburg, will have an interview with the German Emperor, at the suggestion of the latter, on passing through Berlin on his way to Cannes, where the Empress and some of her family are residing for the winter.

The reported reduction of the Austrian army resolves itself into the dismissal of some 20,000 men "until the end of March" with a view to lightening the next Budget. A permanent reduction of the army and navy is not to be thought of at present, though, according to a letter from Vienna, Austria "would take the initiative in the reduction of the army if an understanding were come to among the Powers to diminish their armies." This seems to open a fair prospect for the conference of delegates from Italy, England, France, Germany, and America, which is to be held at Naples on Sunday next, when a proposal will be made

for "a simultaneous, proportionate, and partial disarmament" of the European Powers. To this principle, it is said, Mr. Gladstone gave his adhesion before leaving Italy. The effect of this movement may not be immediate, but the present state of things, especially in Italy and Germany, has become absolutely intolerable. It is stated from Vienna "that Russia, France, Italy, and Austria-Hungary already dispose of a force of about seven millions of men, which will soon be increased to eight millions and a half" by the additions which are being made to their military forces by Russia, Germany, and France. While these gigantic armaments are sustained Europe will never be free from wars and rumours of wars, and we earnestly trust the conference at Naples will help to ripen European opinion on the subject.

There has been another and an ominous change of Ministry at Constantinople. On Saturday a new Cabinet was formed, in which Said Pasha is Grand Vizier; Sawas Pasha, Minister for Foreign Affairs; Mahmoud Nedim Pasha, Minister of the Interior; Aarifi Pasha, President of the Council; and Safvet Pasha, Director-General of Reforms—who, however, declines to act—while Osman Pasha is retained as Minister for War. The best and most sarcastic commentary on this new turn of the Turkish official kaleidoscope is contained in the letter to the *Pall Mall Gazette* of Mr. Butler-Johnstone. Says this thoroughgoing Turcophile—

> At the very moment that the 150,000 men of Lancashire were celebrating the triumphs of British diplomacy, a curious commentary on those triumphs was being flashed to us from Constantinople: Mahmoud Nedim Pasha—the representative *par excellence* of Russian influence, the inveterate enemy and contemner of the English alliance—was being quietly installed as Grand Vizier. I say as Grand Vizier; for anyone who knows what Said Pasha is, and who glances down the list of the new Ministry, will have no difficulty in distinguishing the real from the titular holder of that post. It seems to me as if fate itself had undertaken the task of refuting the cogency of Ministerial logic. A few weeks ago the country resounded with loud vauntings of the Ministerial achievements in Afghanistan. So great was their success, and above all so cheaply was it obtained, that the whole nation was astir watching for the signal of a general election. The massacre at Cabul dispelled that dream and put an end to that expectation. Now it is in the South-east of Europe that all is serene and hopeful. It is "glad tidings of great joy" that Austria, satiated with three Turkish provinces, has no present appetite for more, and has herself passed under the ægis of Germany. All this is put down to the credit of the Government. Well, after that, there is no reason why the solar system itself should not be put down to their credit also.

In Paris the new Turkish Ministry is viewed with "marked disfavour"; in Vienna, as the accession of men whose pro-Russian sympathies are notorious; in Constantinople it is described as "the Ministry of favourites," who will be obsequious to the will of their fickle Padishah.

It remains to be seen whether this change of Ministry will be followed by an altered policy in respect to Eastern Roumelia, where the proceedings of the Governor-General are viewed with jealous eyes. The Porte complains that Aleko Pasha does not visit Constantinople and has neglected to disarm the gymnastic societies. It seems that he has been more usefully engaged, and the correspondent of the *Daily News* throws a light upon his recent movements which disposes of a host of calumnies. Aleko Pasha has been making a tour of inspection throughout the whole province, and wherever he goes he shows much anxiety to make himself acquainted with the condition and prospects of the inhabitants, and is careful to make no distinction of race or creed. He has already, it is reported, won, by his impartiality, the esteem and confidence of the people at large. At Tatar Bazardjik—once the scene of revolting massacre—he was received at the railway station with enthusiasm by nearly all the inhabitants without distinction of race or religion. On nearing Carlova he was met by a united body of Turks and Bulgarians, who together unyoked the horses from his carriage and drew him in triumph into the town. Yet this is the ruler whom the Sultan's Ministers recently wished to depose because of his inability to preserve order and protect the Turks! His impartial administration has been repaid by an attempt to send back for obvious purposes into Eastern Roumelia notorious criminals who had cruelly used the Bulgarians.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

(*Continued from page* 1051.)

SPECIAL MISSIONS.

The Rev. G. S. Reaney (Reading) read a paper on "Special missions for the revival of spiritual life in the churches." It was, he said, the praise of missions that they supplanted nothing. Sensationalism might be an incident of some missions, but so was dulness of some preaching. These missions were occasional and special, and therein lay some part of their power, for there was a change from the monotony of the usual exercises, and they (the special missions) sought in sincere purpose and by a simple plan to save men. Churches, large or small, with their elaborate machinery, their financial need, and ministry so deficient, as they were told, in men—churches such as they built, were not what the thousands of our great towns, the millions of the great city, need, even if it were possible to build one a day. What the masses required was something more. The suggestions of our doubts would be quite unintelligible to them; the phraseology of much of our preaching unmeaning; our distinctions, our doctrines, and creeds very possibly amongst the shrewdest of them seemed incredible. Whatever was taken to the masses must be simple—must be simple and strong. The Gospel to them was not that of the broadest creed, not that of the most Evangelical school, not that most ably reasoned and most beautifully adorned; but the Gospel preached by the Great Preacher to the publican and the sinner, a Gospel about them, not above them; a Gospel in parable, not in philosophy. The question was as to how and by whom this work should be initiated and undertaken? All might be missionaries, but no man should set his hand to the work save by the advice and sympathy of the church. (Applause.)

The Rev. G. S. Barrett, B.A., then moved the following resolution:—

That the assembly commends the question of special missions to the careful consideration of the county associations, with the view of determining whether they should take steps, within their several limits, for the conducting of such missions by competent and well certified persons, and suggests that the council of the Church Aid and Home Missionary Society might render good service to the churches if, in correspondence with the executive committee of the several associations, it undertook to aid them in making the necessary arrangements.

The speaker deprecated any exaggerated statements as to the spiritual condition of the churches. It had been said that the gift of the evangelist was a gift of God which was not often bestowed upon His servants. He supposed there was a great deal of truth in the statement. But at the same time no man had a right to say that God had not called him to be an evangelist unless he had tried and failed. The men to engage in this work were those in whose hearts the word of the Lord was as a burning fire; men who were consumed with a desire to save souls from the wrath to come. Where should they turn for such men? Not to any society outside themselves. (Loud applause.) For there were fountains of spiritual life and power as yet untasted by the Congregational Church in this land. (Applause.) In conclusion, he remarked that the work of the special mission must not take the place of the regular work of the pastorate.

Mr. W. R. Barker, of Bristol, seconded the resolution. He was not afraid of these mission services, as some of his friends seemed to be, but he should be afraid of them if he found that they took the form of extravagant and violent excitement on the part of those persons who might be induced to attend them. He believed that it was quite possible, and easily possible, to make such mission services interesting and impressive without there being a shadow or trace of anything objectionable in their character. But there were grounds upon which they advocated mission services which were sufficiently justifiable, and they formed a department of Christian labour which was needed among their churches. In the first place, they were occasions upon which the whole power of their churches could be put forth, and therefore they tended to church cohesion as well as church activity. These missions were needed to enable them to reach those whom their ordinary services failed to reach. He should advocate that these special mission services should be held once a year. If rightly conducted, the interest taken in them would increase year by year. Some of them were afraid that their mission services would be too much for the resources at their disposal, but he thought their resources at present were an unknown quantity, and that there need be no fear on this point. It was a means of bringing forward all the elements in their churches, from the humblest of them who stood at the door to those who stood on the platform to speak.

The Rev. J. G. Rogers thought that religion would not be revived in their churches by taking too gloomy a view of their condition. There was not enough working together in missionary business—a more broad and catholic spirit was wanted. The sensationalists should not try and reform the steady-going, and it was wrong for the cautious to look jealously upon sensational methods. They should all look for culture. But some said they would rather look for Christ, and not for culture. But the (the speaker) said they had to look for both. They must look particularly to higher culture as one of the best agencies for properly placing the Gospel before the minds of men. Another question was that of the relation of politics and religion. He did not see that politics should be put down. Some of their most earnest politicians were only earnest because they had first looked to religion—and they ought not to be afraid of their missionaries not doing their work; those adapted for it would work earnestly and to the best of their abilities. Now, he wanted to know what was the cause of the indifference that prevailed among certain classes of the people. Missions were good for the removal of this, but he hardly saw that missions were required every year. But, if so, he was quite sure that earnest men could be found who would, from the fulness of their hearts, undertake the work, and thus prevent ministers leaving their chapels. Such missions were also extremely beneficial to those who took part in them. The meetings filled the mind and brought out the highest state of feeling. He (the speaker) had found a great improvement in himself after such meetings. (Applause.)

After some remarks from the Revs. A. H. Byles, of Leeds, and J. H. Hollowell, of London, the Rev. S. Hebditch, of Clapton, said that while there was, in his opinion, a large amount of spiritual life in their churches, still he did feel that it was not all that it ought to be, and he hoped that their special mission services would revive in them a higher level than the ordinary level of the waters which flowed through their ordinary Christian life.

The resolution was carried unanimously.

VOTES OF THANKS.

A resolution was then submitted to the assembly, congratulating the president on his restoration to health, and thanking him for his address. This was carried with acclamation—the whole audience rising.

Mr. Cuthbertson responded with much feeling.

The Rev. G. S. Barrett proposed the following resolution:—

That the assembly thankfully acknowledges the great service rendered to the Union by the Rev. Dr. Mellor, as preacher for the year, and by the other brethren who have preached or delivered addresses at the general meetings held in Cardiff and Newport, and while tracing the unity of feeling, and the enthusiasm which have pervaded all the meetings to the presence of Almighty God, it recognises in the signal ability and earnest Christian tone of all who have undertaken any leading part in the proceedings, the instrumental cause of the remarkable success which has attended the meetings throughout.

The speaker referred with much emphasis to the spiritual and intellectual power of Dr. Mellor's sermon. Mr. Mack, of Bristol, seconded the resolution, which was unanimously adopted.

Mr. Manton moved:—

That the thanks of the meeting are due, and are hereby tendered, to the local committee, and specially to Mr. D. Lewis, the Mayor of Cardiff, its chairman, and the Rev. Joseph Waite, its secretary, for the eminently satisfactory arrangements made by them for the meetings; and to the Christian friends of various denominations in Cardiff and Newport, who have received the members of the Union into their homes. In no former meetings of the Union have local arrangements given more complete satisfaction, and this the assembly gratefully attributes to the assiduity and self-denial of the friends in Cardiff, on whom the responsibility of providing for the reception of the Union has rested, and to the generous hospitality of the people of this town and neighbourhood.

(Applause.)

The Rev. W. Hannay, in seconding the motion, said that on no single occasion within the nine years of his secretaryship had the arrangements worked so well and so smoothly as this year, which was to be attributed to a great extent to the exertions of the Mayor of Cardiff, the Rev. J. Waite, and the secretaries. (Loud applause.)

The Mayor, in responding, said the meetings of the week had given him a source of the greatest pleasure as well as profit. He knew that they had done great good in the town; he believed these meetings would have a profound influence in the Principality, in all the churches of the denomination, and upon every minister. He trusted that they all would go back to their several churches with a like spirit. The Mayor also referred to the untiring efforts of the Rev. John Evans and Mr. Matthews to make the meeting a success, and these names were added to the resolution.

Before the proceedings terminated, the Chairman referred in complimentary terms to the work done by Mr. Hannay, and the indebtedness of the Union to that gentleman.

The autumnal session of the Congregational Union for 1879 then closed with prayer.

On Thursday evening, a sermon was preached in the Tabernacle, Newport, by the Rev. H. T. Robjohns, B.A., of Hull.

CONGREGATIONAL CHURCH AID AND HOME MISSIONARY SOCIETY.

The half-yearly council meeting was held on Wednesday afternoon in Charles-street Chapel, Mr. Henry Lee, J.P., presiding. The bye-laws, as recommended by the executive committee, were adopted, and four trustees were appointed, in whose names special donations and legacies will be vested for the purpose of forming a "capital fund." Messrs. S. Morley, M.P., Henry Lee, Spicer, and Somerville were unanimously chosen. A legacy of 1,000*l.* was reported, subject to the payment of 25*l.* a year on two lives. The application of the "South Wales English Congregational Society" for affiliation was accepted, and a resolution was passed receiving the "North Wales English Congregational Union," subject to certain alterations in its rules being complied with, at the annual meeting to be held this month at Bangor.

FAREWELL BREAKFAST.

The Mayor of Cardiff (Alderman Lewis) gave a farewell breakfast, at the Charles-street Assembly Rooms, on Thursday, to between forty and fifty of the County Association officials, to meet the general secretary, the Rev. A. Hannay. The mayor presided, and was supported by Mr. T. R. Hill, M.P., the Rev. W. Cuthbertson, the Revs. J. Waite and A. Hannay. After breakfast the national anthem was sung, and short speeches were made by the Mayor, Mr. T. R. Hill, M.P., the Revs. W. Cuthbertson, Kilsby Jones, Hartland, Verrall, Robjohns, Davidson, Hannay, and Waite. The Rev. E. J. Hartland, as secretary of the Church Aid Society, said he received a cheque (anonymously) for 100*l.* towards the funds, from a gentleman who had resolved to leave the Church and join the Congregational body. This was a first gift, and he intimated that a further sum would follow. He (Mr. Hartland) hoped the objects of the society would be made known, and that other contributions would be sent in, as a result of the information given. The Rev. R. T. Verrall, B.A., as secretary of the Pastors' Retiring Fund, said they were paying out about 5,000*l.* per annum, and they wanted 500*l.* per annum more, which was not much to be asked from all the churches. The Rev. W. Robjohns, of Hull, said he had been struck with the large and elaborate reports of the meetings at Cardiff in the local papers. He was glad also that such immense spiritual fervour and political earnestness had characterised the meetings of the Union this year, and to his mind it argued well for the future unity and success of the Liberals of this country. The Rev. W. H. Davison, of London, also spoke. The Rev. A. Hannay said that although he was rather reluctant at first to come to Cardiff, he was pleased now, for in no place where the Union meetings had been held, that he had attended, had the hospitality been so generously and unostentatiously bestowed. Although some of their foremost men had not been able to be with them in Cardiff, yet it had not detracted from the success of the meetings, for nothing could add to the earnestness and enthusiasm with which they had been sustained. The Rev. J. Waite having returned thanks for the kindness with which the efforts of those interested in the Cardiff meetings had b-en received, and expressing a hope and belief that both visitors and the residents had been benefited and blessed, the remaining business was postpon d to the May Meetings in London.

One or two public meetings in connection with the Union were held, of which some account appears in our Supplement.

*** For the materials of the above report we are mainly indebted to the *South Wales Daily News*, which has day by day contained voluminous accounts of the Union meetings, and is a highly efficient Welsh advocate of Liberal and Free Church principles.

ECCLESIASTICAL MISCELLANY.

Her Majesty has appointed the Ven. Lord Alwyne Compton, Archdeacon of Oakham, to the vacant deanery of Worcester.

After a series of prolonged debates, the Geneva Great Council have adjourned the consideration of the separation of Church and State to the month of May next.

The death is reported of the Rev. Henry Keet, a Wesleyan minister, who acquired some celebrity a few years back as the antagonist of the Bishop of Lincoln in the famous Owston Ferry tombstone case.

It appears that there is no foundation for the statement published by the *Rock* to the effect that Lord Beaconsfield had offered the living of St. John's, Barnsley, to the Rev. J. L. Brereton, an advanced Ritualist of that town.

After eleven years' secession the congregation attending St. Paul's Free Church of England at Wheelton, near Chorley, on Sabbath last returned to the Established Church, and handed over their edifice to the Rev. L. Baldwin, the Vicar of Heapy, the parish church.

Cardinal Manning will leave London on Thursday, the 6th November, on his way to Rome, to take part in the twenty-fifth anniversary of the definition by the late Pontiff, Pius IX., of the dogma of the Immaculate Conception. Other Roman Catholic prelates of England are expected to proceed to Rome to be present on the occasion, which will be kept with great solemnity, and will be the occasion of a plenary indulgence on the usual conditions.

The Prussian Evangelical Church and the State.—The General Synod of the Prussian Evangelical Church has at last given what may be considered the deathblow to the May Laws. Dr. Koegal, the Court preacher, succeeded in carrying the proposal that the candidates in theology, instead of passing a Government examination, shall be examined only by the examiners nominated by the synod. The new Minister of Public Worship has accepted this proposal and promised its adoption by the Government.

Exclusion of Missionaries from Zululand.—At a meeting of the clergy of the rural deanery of Plymouth and Devonport, held on Thursday, it was unanimously decided that the bishop of the diocese should be requested to write to the Colonial Secretary representing the extreme inadvisability of permission being given to John Dunn and other chiefs selected to rule provinces in Zululand, over which Her Majesty's Government have control, to have the power of excluding missionaries.

Theological Hall in Durham.—Dr. Lightfoot, the recently appointed and popular Bishop of Durham, has fitted up Bishop Auckland, the princely residence belonging to that see, as a theological hall, where students for the ministry are to be trained under his own personal supervision at an extremely small cost. The bishop has freely expressed the hope and the belief that by means of this college he will be able during his tenure of office largely to increase the prosperity of Durham University.

The Sunday Question.—The question of the Sunday opening of the Guildhall library was discussed on Thursday at the meeting of the Court of Common Council. The Lord Mayor presided, and there was a large attendance. A petition was presented by Mr. J. T. Bedford from 557 merchants, warehousemen, clerks, and others in the City, praying the Corporation to sanction the opening of the library on Sundays. Counter-petitions from 1,746 other persons of similar descriptions, from the Lord's Day Observance Society, the Working Men's Protestant League, and others, were presented against the proposal. A lively discussion ensued; but the Court in the end decided, by 104 to 34, to reject the proposal to open the library on Sundays. The autumn exhibition of pictures at the Royal Institution, Manchester, was on Sunday thrown open free to the public from two to five in the afternoon. During that time the exhibition was visited by 4,500 persons, mostly belonging to the working class, and thousands more were unable to gain admission.

The Proposed Comprehension of Nonconformists.—At the sitting of the Manchester Diocesan Conference on Friday papers were read and discussions took place on the subject of the "Comprehension of Nonconformists." Ultimately, at the suggestion of the bishop, the following resolution was passed:—"That this conference desires to promote a friendly recognition of those of our Dissenting brethren who will consent to meet us on the ground of our common Christianity, and expresses an earnest wish to cultivate friendly relations with them and to co-operate with them on any possible platform of Christian work. That in the opinion of this conference it is desirable that the Convocation of this province should consider the question of the comprehension of Nonconformists with a view to devising the best means of terminating our dissensions and establishing essential unity and working harmony between all sections of earnest Christian people in the land." Mr. T. C. Horsfall introduced a discussion on the duty of the Church with regard to the recreations of the people. An interesting debate followed on the subject of the opening of libraries, art galleries, and museums on Sundays, but no resolution was passed, and the conference broke up.

The New Irish University.—The constitution of the Senate of the new University proceeds, and promises to be completed in a few days, when the charter will be issued. The Catholic bishops recently determined to co-operate with the Government, on certain terms stated, in working the new Act. During the visit of Sir Stafford Northcote the formation of the Senate progressed. The Catholic bishops submitted the names of thirty-six Catholics, lay and clerical, from which they requested the Government to select representative Catholic senators. So far it appears to be agreed that amongst the Catholic representative senators will be the Earl of Granard, Lord O'Hagan, Lord Emly, The O'Conor Don, Major O'Reilly, Professor Ormsby, Dean Neville, rector of the Catholic University; Professor Molloy, vice-rector; Dr. Walsh, vice-president of Maynooth; Dr. M'Gettigan, Archbishop of Armagh; Dr. M'Cabe, Archbishop of Dublin; either Dr. Gillooly, Bishop of Elphin, or Dr. Moran, Bishop of Ossory; the Rev. Dr. Woodlock, Bishop of Ardagh, and five others, the representative Catholics being eighteen out of thirty-six on the Senate.—*Standard.*

Pedlar's Acre Estate, Lambeth.—Lambeth is distinguishing itself on a small scale in disrespect for law. A Mr. Burrup is the treasurer of Pedlar's Acre Estate, the proceeds of which are the property of the ratepayers. By a little financing certain interest has accrued, which Mr. Burrup, on a fanciful theory of its being extra-parochial, has devoted to the purposes of the Lambeth parish church, the rector of which is an absentee with a mere pittance of 1,500*l.* a year, besides fees. To obtain this available sum, Mr. Burrup seems to have invested certain monies which he should have paid into the parochial treasury without delay, and thus run the serious risk of losing a very considerable sum belonging to the ratepayers. Certainly this gentleman incurred a great responsibility in investing parochial money; but he, doubtless, satisfied himself with the pious thought that it was for the good of the Church. The interest having been paid over to the church which he attended, Mr. Burrup was indemnified by the vestry in a course which the vestry clerk very properly stigmatised as illegal. Speaking plainly, judging by the facts before us, there seems to have been a misappropriation of parochial funds, and the ratepayer should see to it on the occasion of the next election of vestrymen. Lambeth parish church must be in a great strait indeed if it is hard up for 24*l.*, the sum in dispute. If its friends are obliged to resort to such a practice as this to enable the churchwardens to pay their way, what enthusiasts the congregation must be!

An Ecclesiastical Utopia.—The *Morning Post* is not hopeful of the success of the Home Reunion Society, which seeks to bring over Dissenters to the Church of England. The theological platforms of the Church and Nonconformity respectively are so fundamentally and essentially different that it is impossible to fuse them. The Church takes her stand upon catholicity, the sects upon private judgment. Dissent is at hopeless issue with the Church on the nature of the two sacraments, on holy orders, and on episcopacy, not to speak of objections to the Church's legal position, her precomposed prayers, and her Thirty-nine Articles. Of course it is within the bounds of possibility that one by one the majority of English Nonconformists might be won back to the Church and reabsorbed into the body from which they originally seceded; but nothing could be less probable than the idea of establishing thorough intercommunion between bodies essentially different in texture, structure, and objects. The truth is that there can be no permanent unity that is not organic. There may be charity, brotherliness, friendly co-operation in ordinary works of public utility and benevolence, and generally in promoting good as against evil; but for unity other than this there is but one condition. Nonconformists must conform. They must acknowledge the Church's bishops and their jurisdiction, the Church's creeds and sacraments; and they must accept the Church's orders, and furnish their quota towards the Church's material resources—*i e*, they must bring over their chapels and turn them into churches. Easier terms than these are precluded by the nature of the case. How far such a reincorporation is probable let any man of experience judge for himself. That some *modus vivendi* by which there may be much friendliness and co-operation between Dissenters and the Church is not impossible, the *Post* is not prepared to deny, but it should be noted that that is not unity.

Religious and Denominational News.

The American missionaries in Burmah have remained at Bhamo. Should hostilities occur they propose seeking safety in China.

The Rev. P. H. Crawley, of Cannington, Somerset, has received and accepted a unanimous call to the pastorate of the church at Milverton, in the same county.

At the next quarterly meeting of the members and friends of the Open-Air Mission, which will be held on Monday next, October 27, 1879, at the Metropolitan Tabernacle, Newington Butts, a special address to open-air preachers will be given by the Rev. C. H. Spurgeon, after the prayer-meeting, which will commence at seven o'clock.

On Sunday evening, Sept. 28, the Rev. T. Gasquoine closed his ministry at Christ Church, Oswestry. The rev. gentleman excused himself from saying anything personal, and delivered an impressive sermon upon separation generally. There was a very large congregation. Of the great loss which the town of Oswestry, as well as the congregation of Christ Church, will sustain by Mr. Gasquoine's departure, we have spoken before; but we believe there is no immediate prospect of the rev. gentleman's removal from amongst us.—*Oswestry Advertiser.*

Berkhamsted.—The Nonconformists' annual united thanksgiving services were held in the High-street Church on the 14th inst. Thomas Read, Esq., presided, and with the Rev. E. White, of Kentish Town (who also preached in the afternoon), and the Revs. J. Menzies, A. McIntosh, A. Scott (Congregational), E. T. Carrier (Wesleyan), and W. D. Elleston (Baptist), addressed a crowded meeting. The united choirs gave a selection of music, and the place had been decorated for the occasion. At the close a collection was made for the united coal and clothing club.

Zenana Mission Work.—On the evening of the 14th, at the residence of Sir Robert and Lady Lush, in the Avenue-road, St. John's Wood, a drawing-room valedictory gathering was held in connection with the departure of three ladies, Miss Johnstone, Miss Wells, and Miss Thompson, of Scotland, Birmingham, and Liverpool respectively, for zenana mission work in India. The Rev. Dr. Landels presided, and addresses were delivered by the Revs. Dr. Angus, D. Jones, B.A., and Mrs. Lewis and Mrs. Etherington, ladies who have just returned from a similar sphere of labour. The departing missionaries go out under the auspices of the Baptist Missionary Society.

Mr. Spurgeon's Sermons.—On Sunday morning the Rev. C. H. Spurgeon, preaching at the Metropolitan Tabernacle, Newington, stated that the discourse he was about to preach, when printed, would complete a series of 1,500 which he had delivered in regular consecutive order from the pulpit, and which had been published week by week. He did not make this statement by way of glorifying himself, but rather in order to express his thankfulness. He knew of no instance in Church history in which 1,500 sermons, together with a great number of others preached on divers occasions, had been printed and scattered abroad—sermons which had been translated into many foreign tongues, and which were being read at that very moment on that Sabbath morning in many hundreds of places where a minister could not be found.

The Evangelical Alliance.—The annual conference of this Alliance will be held in the Free Assembly Hall, Edinburgh, on the 28th instant, and following days. All the meetings, with the exception of a *conversazione* on Tuesday and a breakfast on Thursday morning, will be held in the Free Assembly Hall, and will be open to the public. On the evening of the first day of the conference there will be, after the *conversazione*,

a public meeting in the Free Assembly Hall, over which the Lord Provost will preside, and at which there will be addresses of welcome by Lord Polwarth, and by Sheriff Campbell on behalf of the Edinburgh Committee, to be responded to by visitors representing various branches of the Evangelical Alliance. Addresses will also be given on "The Recent Conference at Basle," by the Rev. John Stoughton, D.D., and others; and an historical sketch of the operations of the Alliance will be given by Mr. A. J. Arnold, one of the secretaries.

Pilgrim Fathers' Memorial Church.—Last evening a numerously-attended meeting was held in this church in the New Kent-road in connection with the settlement of the Rev. Lloyd Harris as the pastor. Mr. George Williams presided, and was supported by numerous neighbouring ministers and friends. Letters expressing regret at being unable to be present were read from the Rev. P. J. Turquand and the Rev. B. Cassim, rector of St. George's, Southwark. The chairman delivered an address on the claims of Christianity on young men, and congratulated the church upon the appointment of a minister who would do his utmost to bring the claims of the Gospel to bear upon the large number of working-men in the neighbourhood. The Rev. G. M. Murphy spoke upon "The Church and the care of children"; Mr. R. C. Morgan, on "The Church and modern literature"; Mr. C. M. Sawell, on "The Church the home of the people"; and the Rev. J. Miller (London City Mission), on "The Church and mission work in London." The Rev. Lloyd Harris, who was very cordially received, delivered an address on "This Church and its mission," and the meeting was brought to a close by a vote of thanks to the chairman.

The Rev. A. Mearns — After a pastorate extending over a period of thirteen years, the Rev. A. Mearns has decided to retire from his position as minister of Markham-square Congregational Church, in order to devote himself entirely to the work of the London Congregational Union, the secretaryship of which he has held for about three years. On Tuesday evening a social meeting of the church and congregation was held, to take a farewell of the reverend gentleman as their pastor. After tea, the Rev. Dr. Raleigh was called to the chair, and when he had delivered a short sympathetic speech, Mr. Hughes, one of the deacons, referred to their great esteem for, and obligations to, Mr. Mearns, during whose ministry a debt between 4,000*l.* and 5,000*l.* had been cleared off, and who had been specially attractive to young people. The old and the young, the sick and the healthy, the well-to-do and the poor, all had special cause to thank Mr. Mearns for services renderd to them. He had declined tempting overtures elsewhere, and it was only when the whole of London had been placed in one scale as against Markham-spuare Church in the other, that Mr. Mearns had found it to be his imperative duty to give up his smaller sphere, and to devote the whole of his energies to the larger one. His people could not help sorrowing at the loss of his services, but they felt some pride in having been members of a church whose minister was selected to fill such an important position. In the name of a number of contributors he begged Mr. Mearns to accept of a handsome dining-room clock as a trifling token of their love, and Mrs. Mearns of a brooch and earrings in gold and pearls. In the course of a feeling reply Mr. Mearns referred to their long-continued peace and cordiality, and rejoiced that he was able to leave with the confidence and the love of the people at Markham-square Church. Brief addresses were delivered by the Revs. R. Macbeth, R. H. Lovell, J. Foster, and J. H. Hollowell—the last-named remarking that the work which Mr. Mearns had undertaken would be very arduous, for he would have to keep about 300 ministers in order—(laughter)—and anyone who should succeed in doing that must be a man of genius. Mr. Mearns expressed his gratitude to Dr. Raleigh for presiding over the meeting, and said that in his new office he hoped to be a servant of the churches in London, and would devote himself to the evangelisation of the metropolis. The proceedings closed in the usual manner.

The *Athenæum* states that Bishop Colenso is printing in Natal a complete digest of the Blue Books on the Zulu war. This work is described by those who have seen it as a monument of patient and conscientious industry.

A new feature in the Sunday-school literature of the present season is the publication of an English edition of the American *Sunday-school Times*, which will be issued every Wednesday, price twopence, by Messrs. Hodder and Stoughton, commencing on the 8th inst.

Prof. Sheldon Amos, who on account of delicate health is now on his way to Australia, left in the press a work on "Peace and War," which will shortly be published.

The committee of the Sunday School Union purpose bringing out their present serial, *Kind Words*, as a penny weekly for boys and girls, under the title of *Young England*. The first number will be ready before Christmas.

The Estates and Buildings Improvement and Investment Association (Limited), advertised in another column, invite subscriptions for the first issue of 5,000 10*l.* shares. The business proposed is the purchase, improvement, and sale of land and houses, which will be acquired by the directors only, acting under the guidance of their surveyors and architect, and which will form tangible security to the shareholders.

Correspondence.

THE BURIAL SERVICE OF THE CHURCH OF ENGLAND.

To the Editor of the Nonconformist.

Sir,—While the Burials Bill and the Cemeteries Acts, with suggested modifications and transformations of them, are under discussion, it is desirable that every granule of actual experience that can point a direction for practical measures should come under public notice. May I therefore ask you to publish some of the reflections that have been forced upon me by recent bereavement?

Three years ago I purchased a piece of ground in the consecrated portion of the cemetery which is allotted to the parish in which I reside. I had good reasons then for selecting this piece of ground, into which I need not now enter. On the 3rd inst. my eldest son died, and I wished his body to be deposited in the ground which was mine by purchase. But I did not wish that the ordinary burial service of the Church of England should be used. I very much desired that the service should be conducted by my friend, the Rev. J. Morlais Jones, who is our usual minister, and who had visited my son during his last illness. On inquiry, however, I found that this could not be allowed, which indeed I was prepared for. I should have been quite satisfied with a devotional service at my own house, and a silence at the grave. And I requested the vicar of the district in which my house is situated to permit us so to bury our dear one. This, however, was not allowed. I was told that no burial could be permitted in the consecrated part of the cemetery without the use of the Church of England service. I represented to the vicar that it was certainly optional on his part to permit silence; no scandal could possibly arise from it; whatever the law of the case might be no one could wish a law to be rigorously enforced which compelled the administration of a religious service to those who had no desire to receive it; moreover, the law itself is in a fluctuating state, on the eve of great changes exactly in this direction; and that it was quite usual to allow even of some laxity in administering a law when it was evidently condemned by public opinion, especially an ecclesiastical law where legal uncertainty reaches its climax. All this and more I urged. But the vicar opposed a passive but obstinate resistance, and I was obliged to give a most reluctant consent to the use of the burial service. It is not easy to believe that the vicar would, indeed, have violated law, or incurred any risk or received any blame, if he had consented to silence. I am persuaded he could have permitted silence if he had chosen. His insistance only shows how a man who is in many respects deserving of esteem can allow himself, through the entanglements of a false position, to trample ruthlessly upon sentiments which it is his duty as a man to honour and regard. Laymen would as a rule look eagerly for some way of evading a piece of legal cruelty: clergymen lend themselves to it without ruth or repentance. Indeed, one is inclined to think that the more harsh and churlish an ecclesiastical law is, the more relishing is it to the clerical mind.

On the legal question I do not profess to speak, and should be glad of the opinion of any members of the Liberation Society who can give the judgment of an expert on the question. But I know that a Church which thus unnecessarily violates sentiments which all the world agrees in regarding as sacred is self-condemned, and needs not go through the farce of solemn congresses to find out why Dissenters are so shockingly contumacious and what can be done to conciliate them.

To me the most astonishing portion of my recent experiences is the comfortable acquiescence with which people accept the Church of England burial service as faultless or certainly unobjectionable. Of course I have received the usual conventional remonstrances against my objecting to the "beautiful and consolatory words of our Church." I know that the opposition of Dissenters to the Church of England is not necessarily theological or ecclesiastical, but purely political. And in that feeling I share, professing, indeed, to have more and deeper sympathies with the episcopal idea and its Anglican embodiment than with any other form of Church organisation. But it is the vice of the Church of England that she compels us to the use of her formularies whether we will or no, and thus challenges a criticism which otherwise we should not care to offer. As it is, the interior structure of the burial service becomes a political question, and we are reluctantly forced to the discussion of sanctities in the columns of a newspaper. For this reason may I ask you to allow me to state some of the reasons why I prefer the sad consolation of silence to the service offered for my use by the Church of England?

Most of the services of the Church of England command my sincere sympathy and admiration. But there is one conspicuous exception. Of all these services that for burial contains the most and the worst blemishes. Doubtless there are passages in it that are "beautiful and consolatory." But I suppose any service compiled by educated Christian gentlemen would also contain similar passages; and as most of the consolatory expressions are taken directly from Scripture, there is nothing in them which the Church of England can claim as peculiarly her own. But even these Scriptural selections are not wisely compiled. The extract from 1 Cor. xv. is needlessly long, and includes some propositions which seem to me, as I know they do to many others, rather illogical, confused, and mystical. But the offensive passages in the service begin when these long preliminaries are over, and the mourners have reached the grave side. There is a morbid gloominess over the whole of the remainder of the service which is anything but consolatory. The key-note is struck by the recital of an isolated text of Scripture, which is really the morbid utterance of a distracted patriarch—one of those half-truths which are most valuable if used by a sound and well-balanced mind, but not fit to be suggested to those who are already likely to be only too disposed to take unhealthy views of life and death. The text I allude to is, "Man that is born of a woman hath but a short time to live, and is full of misery." The Authorised Version is—"few days and full of trouble," which is much less gloomy. But the passage itself is wrongly used when it is thus detached from its context and made the keynote of a service. All the sentences that fol ow are of the same cast. We address a God "who for our sins is justly displeased"—a suggestion neither pertinent nor consolatory—and we insult the All-merciful Father by asking Him, in a prayer which might perhaps be more appropriately addressed to the devil,—"Deliver us not into the bitter pains of eternal death"—a prayer which may perhaps be capable of subtle theological justification, but is certainly not of the simple childlike character that the occasion requires. In this connection the tone of frantic invocation rises to agony. No less than seven different forms of urgent and passionate invocation, with a full complement of hysteric "O's," lead up to this most revolting petition—"Suffer us not, at our last hour, for any pains of death, to fall from Thee"—a petition which appears to me to involve utterly false and mischievous conceptions of life and death, of the nature of man's subjection to mortal frailty, and of his dependence upon God. I do not press any objection against the famous clause, "in sure and certain hope"—though it is painful to reflect how many Evangelical clergymen must be forced to use these words in cases where they cannot believe them to be true. Then, after two or three rather irrelevant and well-worn antiphonal exchanges between the priest and the clerk—a functionary whose hard, unsympathetic tones often cast a chill over the whole service—the Lord's Prayer follows, and then two other prayers. The first of these contains this absurd petition—"beseeching Thee, of Thy gracious goodness, shortly to accomplish the number of thine own elect." If we are, indeed, addressing a Deity who will allow His creatures to fall into some sort of perdition through the pains of death, no wonder we are inclined to ask Him to give up the miserable business of making souls altogether, and wind up the scheme of a world which is a failure and a disgrace to its Author. But is this the sentiment that any burial service ought to suggest? I daresay other explanations may be offered of these dismal and desponding words—but a burial service ought not to use words which require to be explained away, or are open to such monstrous interpretations. And the English Church gives us no alternative prayers—there is no choice permitted among two or more forms: we must consent to these absurdities whether we like them or no.

Perhaps the improprieties and crudities of this bad service are passed over because they usually are listened to by those whose perceptions are benumbed by sorrow, and whose minds are more disposed to passive assent than to active reflection. The blemishes I have pointed out, one would think, must be obvious to most persons who carefully consider the import of words they use, as obvious to Churchmen as to Dissenters. Why are they all so passive? so ready to join in the conven-

tional compliments which pass muster in society, and yet are so hollow and feeble? There must surely be members of the Church of England who are *not* afraid of God—who do *not* shriek out their prayers in the abject phrases and frenzied tones of the worshippers of Baal or Moloch—who do *not* desire that the All-Merciful Creator should cease from his work, and give up the horrible business of sending His children to perdition. Why do not these join with one voice in protesting against the hideous deformities of the Burial Service?

I am, yours very respectfully,

Blackheath. T.

VACANT CHURCHES.—THE PROPOSED CONFIDENTIAL COUNTY COMMITTEES.

To the Editor of the Nonconformist.

Sir,—I cannot say I felt very great surprise that at the meetings of the Congregational Union in Cardiff last week it was proposed to "recommend the several County Associations to consider the desirableness of appointing a confidential committee with which vacant churches and movable ministers may correspond"; for, considering the length the Union has already gone towards a modified Presbyterianism, another step or two in that direction can no longer excite wonder. But I was surprised to find that out of the large assembly only one was found to utter a protest against such a proposal. Mr. Baldwin Brown deserves the thanks of Independents generally for the promptitude with which he exposed the scheme and protested against it. It does not follow, however, because he was the only speaker in opposition to it, that there are not others who doubt its wisdom, and who will, on reflection, determine to vote against it if it should ever be reintroduced to the Union. To provide against such a possibility, and to excite public distrust in this measure, I venture to ask you to insert this note.

The Congregational Union is closely associated with a society whose aim is the "liberation of religion from State patronage and control." It would be no advantage to the cause of religion generally if it were delivered from one form of restraint to find itself under the power of another. But this, it appears, is already the case with large numbers of ministers belonging to a body once called Independents. Mr. Hannay, in a vigorous reply to Mr. Baldwin Brown, acknowledged this, and offered it as a reason for the transference of the power and patronage from himself to confidential committees. His words were these: "Even now, when we seem to be in a state of chaos, there is a great deal more management than Mr. Brown reckons for. Only it is autocratic; it is done by me, not by a committee; and it is done in the Memorial Hall, in the councils of county secretaries; it is done on the prompting of private and individual views—it may be, private and individual caprice." And then, after a few words of personal matters and detail, Mr. Hannay continued: "At present matters are managed *in camera*. I have more influence than any man in England in settling ministers, and I do not want it."

Everyone who knows Mr. Hannay knows at the same time that he would act in a just and kindly spirit, and I can well believe that he would gladly transfer the power of settling ministers to others. But why, I would ask in all humility, not transfer it to its proper owners, the vacant churches? Why are they to be "settled" either by the secretary of the Congregational Union" or by a "confidential committee"? Are they not to be trusted? If not, why do they exist as churches? Are they not the "organs of the Spirit"? Why, then, deprive them of their functions? The proposal of the Rev. R. Ann, looked at alone, seemed to me mischievous, as indicating a too great belief in machinery and organisation, and a distrust of the spirit and capacity of churches to settle their own affairs. But Mr. Hannay's speech is a much more serious ground of alarm. From that I gather that Independency in many parts of England has ceased to exist, and even what remains is too much, according to one speaker, who is reported to have said, "We have too much individualism amongst us, I think—too much independency." This was the utterance of, I believe, the treasurer of the Church Aid Society. If so, his regret over what remains of Independency will not long sadden him. If the "confidential committees" of county unions are to "settle" the ministers, and the Church Aid Society is to pay them, Independency will become a memory, but it will not exist within the limits of the Congregational Union.

I am, yours respectfully,

MARK WILKS.

BISHOP WILBERFORCE AND DISSENT.

To the Editor of the Nonconformist.

Sir,—Your article on the Church Congress discussion on "The causes and remedy for Dissent" states that "those who think it a grievance that Dissent should be classed with other hindrances to Church progress, such as heathenism and infidelity, should remember that a deceased prelate was less forbearing—for Bishop Wilberforce placed it in the same category as beershops."

I know that this corresponds with the general impression of what the deceased bishop said and did; but, in justice to his memory, it should be made known that it does not quite accurately, or, at least, completely state the actual facts.

In the autumn of 1863 the Bishop of Oxford delivered a triennial charge, and the impression produced on the public mind by the reports which appeared in the newspapers immediately afterwards may be learned from the following passage from the *Clerical Journal*—which rebuked the bishop for his "unfortunate" classification of the hindrances encountered by the Church of England:—

In speaking of the hindrances which presented themselves to the priests of his diocese in the performance of their duties, the Bishop of Oxford said that beershops and bad cottages were deeply complained of, especially in rural parishes; but his lordship said these evils hardly belonged to the present occasion as a topic on which he need dwell, and he then turned to another impediment, namely, the presence of Dissent in the parishes.

Shortly afterwards there appeared what seemed to be a full report of the charge, and then the episcopal statement was found to have assumed a different shape—as will be seen from the following extract:—

He had studied with the most careful attention their (the clergy's) statements of the hindrances which beset them in their work. Bad cottages and beershops formed the two most numerous answers to his questions on this head, but these subjects hardly belonged to their immediate matter of discussion to-day, and he passed them by. *The next hindrance mentioned by some of them was the prevalence of Dissent in the parishes.* The number of the separatists might not be large, but they tended to weaken their ministry, and to disturb the minds of their flock. This seemed to him to point out the true cause of the evil and its remedy. They wanted more distinctive Church teaching.

Here it will be seen that it is "some" of the clergy of his diocese who are made responsible for the association of Dissent with "beershops and bad cottages"; but it is at the same time equally apparent that the bishop, instead of censuring such a mode of regarding Nonconformity, showed sympathy with it—spoke of Nonconformists as separatists, and of their action as an "evil" for which it was desirable to find a "remedy." He also emphasised his views in the following additional passage:—

"A few of the clergy in this diocese had mentioned the existence of another hindrance in the intrusion of neighbouring clergy, *associated sometimes with the Dissenters from their communion*, by holding meetings and trying to organise religious societies in the parishes. . . . . Such intrusions he held to be contrary to their Church's rule, and full of mischief in their consequences."

There is a current a story, to the effect that, in reply to a lady who asked the bishop why he was commonly called "Soapy Sam," his lordship replied that it was because, if he got into a mess, he soon washed his hands of it! The story is no doubt apocryphal, but it illustrates the popular view taken of the bishop's proceedings at the time, and which the history of this very charge partially justifies. For, as version No. 2 had not wholly removed the impression produced by No. 1, there was a third, and episcopally issued, version of the charge, in which there was the qualifying statement that his lordship considered Dissent to be an evil of a wholly different nature to beershops; while he had also publicly explained that "it would be wholly alien to his nature to insult conscientious men who differ from him."

This happened fifteen years ago, and that matters have not mended in the interim is shown by the fact that a leading topic at the recent Church Congress was "The Causes and Remedy for Dissent." That is, Dissent is regarded as an evil to be stamped out, as though it were an epidemic like cattle-plague, or a chronic disease like smallpox; and Dissenters are viewed, not as co-operating in Christian work to keep down a rising tide of vice and irreligion, but as antagonists, to be openly fought, or skilfully circumvented! And yet there are Churchmen who innocently wonder that Dissenters should not mind their own affairs, instead of trying to put an end to the National Establishment which fosters this notion and gives authority to its advocates!

Your obedient servant,

J. CARVELL WILLIAMS.

Serjeants' Inn, Oct. 20, 1879.

A NEW DEPARTURE IN CHURCH MEMBERSHIP.

To the Editor of the Nonconformist.

Sir,—Under the above heading, the *Manchester Guardian* of Oct. 16 says:—

A movement of considerable importance, probably, in its bearings on the practical relations to each other of members of the various Evangelical denominations, was initiated on Tuesday by the opening of the new Baptist church at Bowdon. By a clause in the trust deed of the property, provision is made for the admission to membership of Evangelical Christians of all denominations. Such members, that they may fully preserve their own consistency as Presbyterians, Episcopalians, Wesleyans, &c., are to be styled "non-denominational members"; and, in order that the church may maintain its distinctive principles intact, they are not to speak or vote at church meetings upon matters affecting baptism or other recognised points of difference between themselves and the denomination. No doubt if the plan here indicated were generally acted upon, there would be found in many localities one strong and vigorous church instead of three or four struggling denominations. The advocates of this new departure, as it may be termed, in religious matters, point out that various important societies are maintained by persons representing all sections of Evangelical Christians, and they think that in church matters much generous co-operation may be secured between persons whose points of agreement are greater and more important than those of difference, by the frank recognition of the latter, and a general consent to treat them as open questions.

The opening service of this church (Tuesday evening, October 14) was conducted by the Rev. Alexander Maclaren, D.D., of Manchester, who at its close remarked that he had special pleasure in commending the appeal for funds to the liberality of his audience, as the trust deed of the church had provided for the admission, not only to communion but to membership, of all who love the Lord Jesus Christ in sincerity.

The clause in the deed referring to membership states that it shall be lawful for the members of the church for the time being to admit to "church membership any person or persons professing repentance towards God and faith in and obedience to our Lord Jesus Christ, who shall exhibit a consistent walk and character, and shall avow their belief in the doctrines set forth in Clause I. of the Schedule hereto" (the leading points of the well-known Evangelical Alliance statement of Evangelical doctrines), "although such persons shall not be of the denomination aforesaid, but such non-denominational members shall not be entitled to speak or vote at any church meeting on any matter or question affecting baptism, or any other principle or practice of the denomination aforesaid upon which they are not in agreement with its members."

Although this arrangement, if adopted generally by the churches of the various denominations affected, would have a beneficial influence in many directions, its chief practical operation would probably be to stop the multiplication, in districts not populous enough to support more than one strong Evangelical cause, of struggling denominational churches, many of which, too poor to afford a decent stipend to their minister or sustain any real aggressive work, are daily made to realise the serious loss to Christ's cause which results from separating His people into clans in thinly-peopled places.

Under the new arrangement, one vigorous and really catholic church would be left in undisturbed possession of such a district. In dealing with the many localities of this character, the denominations affected would, of course, have to act on the principle of give and take: an Episcopalian church being left in charge of one district, a Congregational in another, a Wesleyan in a third, and so on; guarantees being taken in every case that faithful Gospel preaching would be maintained. These would doubtless be forthcoming in most cases, as in default of them it would be understood that the district was open to effort on the part of some other denomination.

It is obvious that no Evangelical denomination would lose by this arrangement. On the contrary, all of them would gain, as each denomination would be relieved from the anxiety and financial responsibility of maintaining branches which, from the causes referred to, gave little or no reasonable prospect of vigorous growth and life.

In one of the Midland counties I understand a practical working arrangement is now in operation, under which a joint committee of Independents and Baptists is appointed to decide as to the occupation of the various districts of the county by the respective bodies; but I believe no provision is made for enabling a member of one denomination who resides in a district occupied by the other to join its church as a non-denominational member, and thus maintain his character and consistency as a person holding different denominational views. He feels, in fact, if

he joined it under existing circumstances, that his position would be a false one, and he is to that extent kept from heartily and generously co-operating in its work.

The whole question of the means to secure practical co-operation betwixt Christians whose points of agreement are far more numerous and important than those of difference, hinges, therefore, upon the making of due provision for a frank recognition of the latter, and a general consent to treat them as open questions.

It is certain that no two members of any society, community, family, or indeed church, hold identical views upon every question. No difficulty, however, is found about the *modus vivendi* in such cases. Recognising this consideration, the well-known Evangelical Alliance of London some years ago drew up a statement of the leading points of doctrine which Evangelical Christians have in common long held to be essential. This declaration, upon what are considered vital and fundamental points, afforded a practical basis of union, and upon it Episcopalians, Presbyterians, Wesleyans, Independents, Baptists, and others, have ever since heartily and harmoniously co-operated in the home and foreign efforts promoted by the Alliance.

Many societies with evangelistic objects have also since been founded upon this expression of agreement. Important national societies, like the Religious Tract Society (the organisation which publishes the *Leisure Hour*, *Sunday at Home*, and *Boy's Own Paper*), proceed upon a virtually similar basis. They are supported by members of many religious denominations, who have all some great Christian end in common. The City Missions of all our large towns afford another illustration.

It remains to be seen whether a principle which is already fully recognised in the field of foreign missions (the missionary societies of the several Evangelical denominations having some time ago agreed not to operate in the same regions) can be carried out in the home field to the extent of mutual arrangement for the apportionment of districts which, from the necessities of their case, must either be handed over to half-a-dozen small rival denominational churches or to a single strong church of one denomination admitting to member ship and working in peace and harmony with Christians of all other evangelical bodies.

There is one probable practical result of the arrangement to which allusion has not yet been made. If carried out in towns, it would enable a member of any church who felt dissatisfied with the ministrations of its pastor, or with the general tone and spirit of the church, to quietly withdraw (with his "nationality" unchanged) to the neighbouring church of some other denomination, where—though perhaps confronted with methods and practices not entirely to his taste—he felt he would derive more real spiritual good. Of course the arrangement cuts both ways, so, in the aggregate, no denomination would really lose. The loss or gain in any case would be simply a matter of local incidence. Under the present practice it is quite common to hear local complaints about persons going away to other churches, and thus being lost to their denomination. By the proposed plan such persons need only temporarily withdraw. Having preserved their consistency, they could at any time return when arrangements personally more satisfactory to them had been made.

With regard, finally, to the question whether existing churches would be allowed by their trust deeds (regulating membership and other matters) to adopt this change, it is sufficient to say that trust deeds safeguard the distinctive principles and practices of churches by admitting to full membership those only who—sympathising with their denominational peculiarities—would not attempt to alter them. Non-denominational members, being incompetent to speak or vote at church meetings upon distinctive denominational matters or other recognised points of difference betwixt themselves and the denomination whose church they had joined, are still more incompetent to invade their polity, and are therefore, *ipso facto*, outside and beyond the scope and intention of the trust deed.

Yours, &c.,
F. S.

THE SETTLEMENT OF ZULULAND.

To the Editor of the Nonconformist.

Sir,—The pacification of Zululand, under the orders of Sir Garnet Wolseley, as representing the Beaconsfield Administration, has begun most inauspiciously for the best interests of the country concerned as generally viewed, at least by a majority of the British people. As one of the chiefs of defined sections of the territory Sir Garnet has selected and appointed the person known as "John Dunn," who has taken the earliest opportunity of announcing that Christian missionaries will not be allowed to exercise their calling under his rule. This seems certain: whether similar exclusion will be proclaimed by the other appointed chiefs remains to be seen, but may be not unnaturally apprehended. It is further a question whether the new order of things will not involve British authority in the sanction of human slavery, and that in a form most repugnant to all right feeling. It is an old Zulu custom to reckon "women" as, equally with "horned cattle," mere property in the hands of such men as possess either the one or the other. What the men and women of England will very soon want to know, and that without any circumlocution, is—Whether the Queen's Ministers, (yes, the *Queen's!*) mean to sanction such an institution?

Yours, &c.,
H.

Epitome of News.

There has again been snow at Balmoral and its neighbourhood.

The Empress Eugenie is said to have considerably improved in health during her residence at Abergeldie Castle. She is frequently visited by the Queen and Princess Beatrice. According to the *Gaulois* the Empress has taken an irrevocable resolution to make a pilgrimage to Zululand to pray upon the spot where her son fell.

The Princess Louise sailed from Quebec on Saturday for England, on board the Sarmatian. The Marquis of Lorne has returned to Ottawa.

The Prince and Princess of Wales, accompanied by the Czarewitch and Czarevna, arrived in Paris on Saturday morning from Denmark. They were afterwards received by President Grévy.

Prince Leopold, on his arrival at Sheffield on Saturday afternoon, was met at the Victoria Station by the mayor and presented with an address of welcome, and afterwards drove through the principal streets of the town, in company with Mr. Mark Firth, to that gentleman's residence at Oakbrook, about two miles from Sheffield. On Monday the Prince opened Firth College, the gift of Mr. Mark Firth to Sheffield, which has been erected at a cost of 20,000*l.*, with an endowment of 25,000*l.* and a number of scholarships. His Royal Highness, having been presented with addresses from the Cutlers' Company and the town trustees in the Cutlers' Hall, was entertained at luncheon by the mayor and corporation, and made a thoughtful and effective address, which was greatly cheered.

The *Daily News* states that Lord Derby has invited Lord Hartington to stay at Knowsley on the occasion of his visit to Lancashire for the purpose of attending the Liberal meeting which is to be held at Manchester on Friday next.

It is believed (says the *Echo*) that Lord Carnarvon will follow Lord Derby into the Liberal camp. It is well known that between the former and the Premier the antagonism is more pronounced than between the Premier and the lord of Knowsley.

The *Leeds Mercury* states that it has been resolved to hold a great Liberal demonstration in Leeds on November 14. The Duke of Argyll has been asked to preside, and the Right Hon. W. E. Forster and other gentlemen are expected to be present on the occasion.

Mr. and Mrs. Gladstone have returned from their visit to the Continent to Harley-street. They were on Saturday entertained at dinner in Paris by M. Girardin.

The Earl of Beaconsfield and the leading members of the Cabinet are expected in town to-day.

Mr. Gladstone will pay his visit to Midlothian and deliver a series of political addresses in the last week of November.

Mr. Thomas Barnes, chairman of the Lancashire and Yorkshire Railway Company, has been selected as the Liberal candidate for Bolton, in company with Mr. J. K. Cross, at the general election. He formerly sat for the borough.

The Liberals of Chelsea have made a considerable gain on the new register. They sustained 1,783 claims, and their opponents 1,216, making a net Liberal gain of 567.

Mr. Fawcett, who is now at Cambridge, has lately returned from a visit to Mr. Osborne Morgan, M.P., in Wales. He is to address his constituents in Hackney next Tuesday.

It is announced that the Government have decided on the immediate construction of a railway to Candahar, and are already purchasing the materials for it.

Mr. Forster, speaking at the Salt Schools, Saltaire, Bradford, on Thursday night, dwelt on the importance of a system of education superior to that given in primary schools being provided throughout the country for children of the poorer portion of the middle classes. He expressed himself in favour of such a system being provided by the State, and spoke in laudatory terms of the secondary education given in France, Germany, and Switzerland. Primary schools, he said, were doing good work, but children of such persons as clerks, shopkeepers, small manufacturers, and farmers required instruction beyond that of the three R's given in primary schools.

The high tides at Southport, assisted by the gales, have totally destroyed the concrete wall of the new promenade extension. The damage is estimated at over 1,000*l.*

It is believed that no further call will be made on the shareholders of the City of Glasgow Bank. The third dividend, 13s. 4d. per £1 in all, has just been paid out of money in hand. It is hoped that a rise in the value of securities held will enable the liquidators by-and-by to meet all claims.

The trade prospects in the various mineral districts are brightening visibly. From South Wales, Middlesbrough, Sheffield, Darlington, Cornwall, and other coal, iron, and tin centres come encouraging reports. How much of this revival is due to the speculative spirit which a rising market rarely fails to call into existence it is as yet impossible to say.

The prices of coal and iron, especially the latter, are steadily advancing. During the last week one firm contracted to supply the Indian Government with 2,000 tons of bridge work.

The price of corn still advances. The average price of wheat last week throughout the United Kingdom was 49s. 9d. per quarter. During the corresponding week of 1878 it was 39s. 3d. per quarter, or, in other words, the price of wheat at the present time is 10s. 6d. per quarter higher than it was a year ago. The price of oats and barley exhibits little sign of change.

A circular has been addressed to the members of the South Yorkshire and North Derbyshire Coal owners' Association by the officials of the South Yorkshire Miners' Union, drawing attention to the improved condition of the coal, coke, and iron trade of the district, and asking for an advance of 10 per cent.

A violent shock of earthquake is reported as having been distinctly felt at several places in West Cumberland at about half-past five on Saturday morning. At Maryport, in several houses, chairs, doors, and tables were rattled to the great alarm of the inhabitants. In some of the vessels in the harbour a mysterious vibration was felt. A vivid flash of lightning was seen at the same time the shock was felt.

The Great Northern Railway Company ran for the first time on Saturday a dining-room and drawing-room car from King's-cross to Peterborough and back. About fifty persons travelled on this trial trip, and the arrangements are stated to have worked successfully. These cars will be attached for the present to the morning and afternoon express trains between Leeds and King's-cross; and as soon as the arrangements can be brought into thorough working order second as well as first class passengers will be admitted to the car at a small charge for dinner.

The nocturnal sham fight between gunboats and torpedoes, which has been looked forward to with considerable interest by naval and military experts, came off in the Solent on Thursday. The attack was directed against Fort Monckton, which was protected by sunken mines. The electric light was employed in the defence. The experiments commenced at nine o'clock, and lasted three hours.

There is to be a tremendous Conservative demonstration at Birmingham next Saturday. No less than 27,000 free tickets have been issued for it, and so it has been decided to divide the meeting into two—one in the great hall, and the other in the skating rink. These places are capable of holding nearly 10,000 persons each. The Marquis of Hertford will preside at one meeting and Earl Percy, M.P., at the other.

Miscellaneous.

The Votes of Nonconformist Ministers.—A case of interest to Nonconformists was decided at Nuneaton on Monday, when the Rev. Mr. Greathead claimed a vote for two houses and some gardens, of which he received rent as pastor to a chapel. The Conservatives opposed the claim, but the revising barrister held that one of the conditions of claimant's enjoying his office was that he should teach according to the tenets of his particular denomination, and although his departing from such teaching would subject him to dismissal it was not inconsistent with his tenure, being a freehold one. The claim was allowed. [This decision is entirely at variance with that given a few weeks ago by a revising barrister in the West Riding. Perhaps the question will come before the Court of Appeal for final judgment.]

A Private Burial.—Lord Truro, whose residence is at Falconhurst, on the summit of Shooter's Hill, has just afforded an example of funeral simplicity. Last week his wife died, and his lordship having caused to be made a plain coffin, lightly constructed, so as not to arrest the process of natural decay, had it interred in a grave dug in the lawn which fronts the house, at a spot selected for the purpose by the deceased lady during her lifetime. The grave is about four feet deep, and a marble monument will mark its position. It is stated that neither the local authorities nor any other officials have any power to prevent or object to interments of this description, the only legal conditions being that the ground shall be freehold, the situation removed some distance from a dwelling-house, and the depth of the grave and other circumstances arranged with due regard to the public health.

The Newspaper Libel Case.—The charge of libel preferred against Mr. Henry Labouchere, the proprietor of the society journal *Truth*, by Mr. E. Levy Lawson, part proprietor of the *Daily Tele-*

graph, came on for hearing in the London Guildhall on Thursday. The Attorney-General and Mr. Poland prosecuted, Mr. Labouchere being undefended by counsel. Sir John Holker, in opening, detailed the manner in which *Truth* had since its establishment attacked both Mr. Lawson personally and his paper. Mr. Lawson, having given his account of the recent struggle between them, was cross-examined by Mr. Labouchere, and the verbal encounter gave rise to great laughter in court. Mr. Lawson maintained that he thrashed Mr. Labouchere, who offered only the feeblest resistance. He admitted having dictated to his private secretary the account of the fight which appeared in *Vanity Fair*. The other witnesses only gave formal evidence. The further hearing of the case was adjourned to Friday next. Mr. Wyman, the printer of *Truth*, was associated with Mr. Labouchere as defendant in the prosecution.

THE HARVEST.—The *Leeds Mercury* has published reports from all the agricultural districts in Yorkshire regarding the present harvest. The reports agree that the cereal crops are much below the average both in yield and quality. This is true more especially of the wheat and barley crops; for although there is an abundance of straw, yet the yield per acre it is thought will be fully a third under the average. Oats are likely to yield more favourably. The root crops have likewise suffered severely from the wet season, turnips being very small in the bulb; while in all parts of the county disease has attacked potatoes.—The accounts from the western counties of Ireland are of a much more cheering character than many anticipated, and the view taken by those who said that much would depend on the weather experienced in the end of September and beginning of October has been confirmed. Both from Mayo and Roscommon come well-credited statements that the harvest is practically at an end. The crops have been got in in much better condition than was expected; and there is no longer any fear of a fuel famine, a large quantity of turf having been saved during the past three weeks.

"THE SALVATION ARMY."—"Captain" Maycock, the Salvation Army leader, has been released from Warwick Gaol, where he was sent by the Leamington magistrates last Wednesday, in default of paying two guineas fine for obstructing the streets with his "army." Mrs. Maycock, at the Salvationist meeting on Sunday afternoon, declared it was Divinely revealed to her that her husband was not receiving medical treatment and was sinking under prison discipline and hardships. Finding her forebodings verified, she paid the fine, believing he would have died before Monday. On Monday night Mr. Maycock entered Leamington escorted by his "army," numerous sympathisers, and thousands of spectators. He rode in an open carriage, accompanied by his wife and a "lieutenant" bearing the "regimental" flag. Cheers were frequently given for Maycock, occasionally mingled with groans. At Salvation Factory, their meeting place, the speakers complained of the Leamington authorities prosecuting them for doing good, whilst in Leeds and Leicester they were unmolested. Maycock said he had learned much during three days' incarceration in gaol, and on Sunday night would relate his experiences of prison life.

THE TYNDALE MEMORIAL.—We are requested to insert the following letter from Lord Shaftesbury on this subject:—"London, October, 1879,—In addressing a letter to the public at large, with a request that contributions may be given towards the erection of a memorial suitable to the name and character of William Tyndale, I am fully aware that the appeal must be made to motives not exclusively religious, but those also which arise from admiration of cultivated talent, courage, perseverance, heart-stirring principle, and gratitude for his noble study and lasting enrichment of our Anglo-Saxon language. But I cannot forego his claim on our remembrance as among the very earliest champions of the Reformation, and as one of the most resolute of its resolute martyrs. His was a wonderful career. His youth was given to the devout examination of the Holy Scriptures, his manhood to the translation of them, and his earthly life was surrendered, on the gallows, for asserting the right of the people of England to the use of God's written Word in their own mother-tongue. It should be generally made known to all our people, and specially the poorer sort, to whom the Authorised Version, whether read or heard, is so truly precious—and much do I pray that it may ever remain so—that its touching and racy tones are, under God, substantially the work of William Tyndale. Whenever the statue shall have been set up, the writing on the pedestal will anticipate the question, "What mean ye by these stones?" for it will record the name of this good and illustrious man, and show that Great Britain has at last attained to the conviction that he is among the best and greatest of her sons. As chairman of the committee I have been desired to send a letter in recommendation of the enclosed prospectus; and I have so done in obedience to their wishes.—I am, your obedient servant, SHAFTESBURY."

Gleanings.

"The sacred heavens around him shine," wrote the poet. The compositor put it—"The scared hyenas around him whine."

The individual who called tight boots comfortable defended his position by saying they made a man forget all his other miseries.

A celebrated French priest, praising the soft word that turns away wrath, said: "It is with honey that we catch flies." A listener replid, "Yes, to kill them!"

An editor, recently married, states editorially, "We are living at this moment under absolute despotism." It is not explained whether the reference is to his country or to himself.

"I don't b'lieve in eddication," says Mr. Allums. "Thar's me an' Sol an' sis Calline ain't got 'long no better in the worruld than pappy's other children that warn't eddicated."

Said General Jackson once:—"I never place any reliance on a man who is always boasting about what he'd have done if he'd been there. You may depend upon it such a fellow never gets there."

When Artemus Ward was exhibiting his show in Salt Lake City, his complimentary tickets to the city officials read as follows—"Admit bearer and one wife."

The following testimonial of a certain patent medicine speaks for itself: "Dear Sir—Two months ago my wife could scarcely speak. She has taken two bottles of your 'Life Renewer,' and now she can't speak at all. Please send me two more bottles. I wouldn't be without it."

IMPROVING THE OPPORTUNITY. — Farmer to fellow-passenger: "Unco' bad weather for the crops, this! 'Am feart they'll be nae cuttin' o' them for months." Fellow-passenger, who happens to be a barber: "Maybe sae, but I'm aye cuttin' crops a' the year roun'." Farmer: "Then 'am thinkin' you're yin o' thae Yankee fairmors ower frae America that uses artificial means tae force growth"? Fellow-passenger: "Not exactly; but my patent hair restorer forces growth on the barest spots. It's only haulf-a-croon a bottle. I'm nae fairmer, frien', only a barber frae the Gallowgate."

A CURIOSITY OF NUMBERS.—The multiplication of 987654321 by 45 gives 4444444445. Reversing the order of the digits and multiplying 123456789 by 45 we get a result equally curious, 5555555505. If we take 123 456789 as the multiplicand, and interchanging the figures of 45, take 54 as the multiplier, we obtain another remarkable product, 6666666606. Returning to the multiplicand first used, 987654321, and taking 54 as the multiplier again, we get 53333333334—all threes, except the first and last figures, which read together 54, the multiplier. Taking the same multiplicand and using 27, the half of 54, as the multiplier, we get a product of 2666666667, all sixes, except the first and last figures, which read together 27, the multiplier. Next interchanging the figures in the number 27, and using 72 as a multiplier, with 987654321 as the multiplicand, we obtain a product of 71111111112—all ones, except the first and last figures, which read together give 72, the multiplier.—*Toronto National.*

Births, Marriages, and Deaths.

BIRTH.

JAMES.—Oct. 9, at Ebor House, Margate, the wife of the Rev. John James, of a son.

MARRIAGES.

BROWN—HALLATT.—Oct. 9, at Cemetery-road Baptist Chapel, Sheffield, by the Rev. Giles Hester, Charles James, eldest son of James Brown, Oakdale Villas, Millhouses, to Adeline, second daughter of the late Charles Hallatt, Norton Woodseats.

GARRETT—BLACKMAN.—Oct. 14, at Unity Church, Islington, Frederick, son of W. F. Garrett, of Highbury-crescent, to Ellen, daughter of C. T. Blackman, M.R.C.S., of Highbury-grove.

SOUTHERN—ROBINSON.—Oct. 16, at Sale Congregational Chapel, by the Rev. J. E. Lucas, B.A., of Southport, Robert White, youngest son of the late Lee Southern, to Emma, only daughter of James Robinson, all of Brooklands.

CROSSLEY—PEASE.—Oct. 16, at St. Mary's, Beverley, H. Crossley, son of J. Crossley, Esq., of Bloomfield, Halifax, to Katharine Frances, daughter of J. R. Pease, Esq., of Westwood, Beverley, East Yorkshire.

ORAM—CLAYDEN.—Oct. 18, at Clarence-road Chapel, N.W., by the Rev. Dr. Sadler, Richard Rundell William Oram, L.R.C.P., of 13, Clapham Common Gardens, to Emma Jane, elder daughter of P. W. Clayden, of 13, Tavistock Square.

DEATHS.

GOADBY.—Oct. 15, after a short illness, of typhoid fever, at Watford, the Rev. F. W. Goadby, M.A.

GOODALL—Oct. 16, Anne, wife of the Rev. S. Goodall, of Durham, aged 63.

SPICER.—Oct. 18, at 40, Bedford-place, Bloomsbury-square, Maria Jane, wife of Robert Spicer, of Cachar, India, and daughter of Thomas Simpson, late of Farncombe, Godalming, aged 37.

CURWEN.—Oct. 20, at Westridge, Hampstead, Thomas Taylor Curwen, aged 59.

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Annual premium income.....	133,446

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Death claims, including matured policies and bonuses paid in year	£53,759
From commencement paid for claims	485,534

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Added in the year.....	£60,689
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SUIT	75s.	81s.	94s.	102s.
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TROUSERS ...	22s.	24s.	26s.	28s.
OVERCOAT ...	50s.	55s.	65s.	70s.
"ULSTER"...	70s.	75s.	84s.	100s.
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I remain, yours truly,
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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XL.—NEW SERIES, No. 1770. LONDON: WEDNESDAY, OCTOBER 22, 1879. GRATIS.

MR. RICHARD, M.P., ON THE CHURCH CONGRESS AT SWANSEA.

In our last number we gave a brief and imperfect telegraphic summary of the great meeting held on the evening of Tuesday, October 14th, in Wood-street Chapel, Cardiff, in connection with the Congregational Union, for promoting the objects of the Church Aid and Home Missionary Society and the South Wales Association for erecting English Congregational Churches in Wales. The chapel was crowded in every part, and great enthusiasm prevailed.

Mr. Henry Lee, J.P., of Manchester, occupied the chair; and in his opening speech explained the objects of the Church Aid Society, which had received the all but unanimous adoption of the Congregational Union. By its means they were bringing about a federation of all the Congregational Churches in England, and they hoped that thus the wealthier town churches would be able to lend a helping hand to the much-tried churches in the agricultural districts. They thought that, considering the great increase that had taken place during the last twenty or thirty years amongst the Congregationalists, they had not done their part in providing a sufficient stipend for those who ministered to them in holy things, and their object in the Church Aid Society was by influences which they might exert and by money contributed to help the churches to pay their ministers a sufficient stipend. If Congregationalists were to hold their position in the land they must not overlook this. A third purpose they had in view was to influence individual giving, so that instead of being haphazard, t might be on what he might call a "scientific" method. He had no doubt that eventually they would obtain all the money needed, and was sanguine in the belief that, if not in this generation in the next, they should see 100,000*l.* a year raised. In the next few years they hoped to raise 50,000*l.*; and he (Mr. Lee) had no doubt, considering the number and wealth of those who adhered to that form of church polity, that there would be no difficulty whatever in obtaining that sum. They wanted also to influence church life, to bring about concerted action, and to make the Church Aid Society an aggressive power, so that their influence might be felt in every corner of the land. (Cheers.) Their system was capable of being adapted to every position in society. Let them do all in their power to keep up the independence of their churches, remembering that each church was within itself, as it were, a little kingdom; but there was no reason why there should not be a federation of their churches throughout the three kingdoms, and why they should not all work for the common good. (Cheers.)

The Rev. Benjamin Williams then made a statement on behalf of the South Wales Association, the substance of which was given in our last number, and he was followed by the Rev. W. F. Clarkson, B.A., of Birmingham, who made an eloquent appeal on behalf of the Church Aid Society, which was much cheered.

Mr. Henry Richard, M.P., who was most enthusiastically received, then addressed the meeting. After a tribute of praise to the Congregational Church Aid Society, which he regarded as admirable in principle, in design, and in the machinery by which it sought to accomplish its end, he went on to refer to the duty laid upon them of providing English places of worship in the Principality of Wales. They, the people of Wales—(laughter and cheers)—had recently been passing through a rather singular experience. Their English fellow-subjects had been directing attention to them with unwonted interest. They had been discussed and dissected; lectured and snubbed; complimented and cajoled in turns, by all sorts of people. (Laughter.) Men absolutely ignorant of their language and literature, and nearly so of their religious and social characteristics and inner life, had, nevertheless, not scrupled to dogmatise and to pronounce *ex cathedrâ* judgments in the most oracular spirit upon them and all their belongings. One Englishman had proclaimed through the *Times* that the Welsh had no love for education, that they read no literature, that learning and culture had no home in Wales, and that no Welshman had made a mark in the world for a hundred years. (Laughter.) And yet, he admitted, that for sobriety, and industry, and orderliness, these ignorant and barbarous people were admirable and unparalleled. (Laughter.) This good man, who had made a fool of himself by speaking of what he knew nothing about, had been dealt with by the Dean of Bangor in a way that made all Welshmen his debtors. (Cheers.) The *Times* also had proclaimed that the Welsh people had no other literature than the Bible and sermons. And yet some of them imagined that the Welsh had a great and powerful living literature, comprising not merely sermons—of which, indeed, there were comparatively few, for the Welsh people preferred to hear rather than read sermons—(applause)—but containing sterling and valuable works in history, civil and ecclesiastical, in geography, in theology, and in science, with a profusion of works in poetry and music. Eight thousand works had been published in the Welsh langurge within a century, including an encyclopædia in ten large volumes. They had besides thirty periodicals, including twelve newspapers, and he hoped the *Times* would admit that newspapers formed part of a nation's literature. (Laughter.) Professor Seely, of Cambridge, had also in a recent lecture told the students of King's College "that the physical conditions of Wales tended to develop discontented habits of thought." (Laughter.) Well he (Mr. Richard) should have thought, from some acquaintance with Wales and Welshmen, that this was about the last accusation that could be brought against them. (Hear, hear.) Politically they were not discontented enough by one-half. (Applause.) If they were only to borrow a little discontent from their Celtic cousins on the other side of St. George's Channel, perhaps their just claims would not be so ignored as they were by successive Governments. (Applause.) The Professor's reason for the allegation referred to was that the Welsh were very apt to change their members of Parliament. Here, again, the learned gentleman was singularly astray. Those who knew anything about the political history of Wales were perfectly aware that if they looked back they would find the same names running in the same families for scores and almost for hundreds of years, representing the same places in the Principality. It was so now. Take the county in which they met. Glamorganshire sent six members altogether to Parliament—the only county, he thought, that sent none but Liberal members. (Applause.) Of two of these members he should say nothing. (Laughter.) How about the other four? Colonel Stuart—(applause)—had represented the same constituency for twenty-two years. Mr. Vivian had represented the same constituency for twenty-two years. Mr. Dillwyn had represented the same constituency for twenty-four years, and Mr. Talbot for forty-nine years. (Applause.) Well, that did not look as if they were a people very much given to change. (Laughter.) The hon. member went on to say:—

But a more serious thing than any of these comments in London has happened to you. You have ately been brought to trial before a very august tribunal in an adjoining town. Among your judges were archbishops and bishops, deans and archdeacons, peers of the realm and members of Parliament, and the jury consisted of I do not know how many hundreds of clergymen, with any number of other ecclesiastical persons, male and female. (Great laughter.) Well, I am rather curious to know how you have stood this formidable inquisition. Being myself a Nonconformist, and the son of a Nonconformist, and knowing that the point—I was almost going to say the crime—on which you were tried was your Nonconformity, I have been a little anxious to ascertain what has been the result. I was questioning our friend Mr. Williams here, who comes from Swansea, and he seems to say that things remain in Swansea very much as they did. (Laughter.) Probably all the Dissenting chapels were opened last Sunday much as usual—(laughter)—and there was no very perceptible diminution in the number of those who came to hear; so that it seems, after the deluge of ecclesiastical oratory by which they have been submerged has subsided a little, the old landmarks remain very much as they were. I should like to say a few words about the sayings and doings of this same Congress, and first let me acknowledge, and I do it with very sincere pleasure, the kindly and generous spirit which, with a few unimportant exceptions, pervaded all their discussions about Dissent. (Hear, hear.) Nay, more, there was not only a kindly spirit, but there were frank and candid and cordial recognitions of the services of the Dissenters to the cause of religion in Wales. And another thing I observed, that our Church friends no longer attempt to fight with facts, that they are prepared at last to admit the *status quo*, the actual condition of affairs in the Principality. I remember thirty years ago, when Wales was still less known in England than it is now, in a large educational congress held in London, I ventured to say that the great body of the Welsh people were Nonconformists. Mr. Bright repeated the same statement in the House of Commons a few days afterwards, and forthwith there appeared a letter from Wales in one of the Conservative journals, in which Mr. Bright and I were united in a common malediction as men who were guilty of enormous lies. All that is passed. I think the Bishop of St. David's made a little faint attempt to question the assertion as to the predominance of Nonconformity; but I believe his pleading went no further than this, that the condition of the Church in Wales is no worse than it is in some parts of England. (Laughter.) But I think that the trenchant and powerful and, I must say, honest paper read by the Dean of Bangor has settled this question of fact once for all. (Applause.) One thing struck me painfully in the deliberations of that Congress—that our friends seem more concerned to redeem the people of Wales from Dissent than to redeem them from ignorance and irreligion and immorality. (Applause.) At the same time, I am very anxious to profit by the lucubrations that were indulged in at our expense to so great an extent. I want to try to ascertain what is the message which the Church Congress had to deliver to the Welsh Nonconformists, and I have been trying to piece together from the various and somewhat discordant utterances of the members of the Congress what it is they meant to say. So far as I can understand what they said was this:—"We acknowledge that in times past our Church has utterly failed in its duty as regards Wales; that while it had for centuries the field open almost to itself it so failed to occupy and cultivate it for spiritual purposes that the whole ground was overgrown with thorns and briers; that, instead of caring for the spiritual instruction of the people, it allowed itself to be made an instrument in the hand of the State to try to crush Welsh nationality and the Welsh language; it filled the sees with alien English bishops ignorant of the language, and caring nothing for the welfare of the people, who distributed all the highest ecclesiastical offices and the richest livings among their own relations and creatures, so that there grew up a system of nepotism and plunder such as have rarely dishonoured the annals of any church. We acknowledge (they say further) that even the Welsh clergy in those days were many of them utterly irreligious men, and not a few of them men of disreputable character and immoral lives. We acknowledge that when any sign of spiritual life arose within the Church itself, as in the case of Griffith Jones and Daniel Rowland, they were discarded by the bishops; they were persecuted by their brother clergy, and some at least driven out of the Church. We acknowledge that the people were like the sheep described in Cowper's poem—the hungry sheep looked up and were not fed. We acknowledge in this state of things your Nonconformist and Methodist forefathers did come forward nobly and supply this shameful lack of service on the part of our Church. We acknowledge that they were moved not by political or sectarian objects, but in the main by spiritual ends, because they had compassion on the multitude who were scattered, as sheep without a shepherd. We acknowledge that you have covered the whole face of the country with a more perfect apparatus of religious instruction and worship than can be found in almost any part of the United Kingdom; that you have built more than 3,000 chapels at the expense of millions of money mainly contributed by the poorer class of the population; that you have, through your Sunday-schools, imbued the minds of the population with Scriptural knowledge to an almost unparalleled extent; that you raise annually 300,000*l.* for various religious objects; that you have created and maintained a real national literature by which you feed the understandings of the people with knowledge as you feed their souls with spiritual instruction; that the country has derived an enormous advantage from Dissent; and that religion would have almost disappeared from the country had it not been for the exertions of the Nonconformists." I am not putting words into the mouths of our worthy friends, but am summarising fairly the acknowledgments that were made by their own speakers in the course of the discussions. Well, what is the inference from all this? What is the conclusion they draw? Having confessed their own *laches*, having recognised the services of the Nonconformists, what do they say to us? Why, this: "Leave your own churches and come over to us. Perform on yourselves the Japanese happy despatch. Efface yourselves and be absorbed in us." I want to

know in the first place what they mean to do with us. (Laughter.) I suppose the Bishop of Winchester laid down the principle on which they mean to act towards us. He says we should not look on the Church as a sect, but as a world-wide society meant to include in it all who accept Christ as their King. And then a little further on he puts the thing in another form and says, "Let them babble and bleat, if they will only feed in our pastures and come home to our sheepfold"; he does not add, "and allow themselves to be sheared by us." (Laughter and applause.) Now all this, translated into plain language out of the somewhat ambiguous terms in which it is expressed by them, seems to me to say this:—"If you will acknowledge that your Nonconformist and Methodist forefathers, excellent men although they were, were in fact schismatics who created a rent in the body of Christ; if you confess that your ministers are only laymen who have usurped a character and an office to which they are not entitled; if you will dissolve all your organisations of religion and charity; if you will disperse your Sunday-schools or place them under clerical supervision and control; if you will dismiss your congregations, or lead them bodily to the Church; if you will convert your chapels to secular uses, or, if you prefer it, transfer the property to us, so that they may become attached to the Church as chapels of ease; and if you will dismiss your ministers to some worldly occupation—we may be able to find something for some of them to do as Scripture readers or lay deacons. (Laughter.) And perhaps there are a few of the most distinguished of them, like the two Thomases of Liverpool, and the two Reeses, and Herber Evans, and Dr. Price of Aberdare, that if they will only consent to brand as spurious their own Dissenting orders, and allow themselves to be reordained by our bishops, we may be able to find curacies for them. (Laughter.) If you will do all this we will open our arms and receive the prodigal back again—(laughter)—and we will 'kill the fatted calf, and there will be music and dancing, because they that were dead are come to life again, and they that were lost are found.'" (Laughter.) Why, I am really very desirous of being courteous to our Church friends, but it is very difficult to answer with civility such a proposal as this. (Laughter.) It seems to me, Mr. Chairman, a harder ultimatum than Sir Bartle Frere offered to Cetewayo. (Applause.) Is it worth while to allow our Established Church friends to wander about in such a fool's paradise? Is it not better to tell them, and I think I may venture on this occasion to assume the character of a representative man—(loud applause)—and to speak on behalf of the Welsh Nonconformists, and to say to our worthy friends, "No, we do not mean to go back into your Church. (Applause.) Never again will we consent to confide our spiritual interests to the care of an institution which, according to your own acknowledgments, neglected the souls of our people for generation after generation, allowing them to go down into eternity uncared for, no man caring for their souls. No, having had this experience of you, and having been driven to the work of taking care of our own souls, we mean to do so in the future as well." (Applause.) Why, sir, there is no instance on record so far as I know—my friend Mr. Hannay, who is well versed in ecclesiastical history, will correct me if I am wrong—in which any church or organised body of Christians having once come out of an Established Church have ever returned to it again. (Applause.) There have been instances, indeed, in which some of them cast many a "longing, lingering look behind" for awhile. That was the case with the Methodists in England and Wales and the Free Churchmen in Scotland. They were like the Israelites in the wilderness, hungering after the cucumbers and the melons—(laughter)—and the leeks and the onions of Egypt—(renewed laughter)—not a very palatable kind of fare—(laughter)—but after a while, instead of turning back, they have learned to look forward and to understand that Canaan is ahead and not behind, and they have chosen rather to have freedom (even with the privations of the wilderness) rather than the bondage of Egypt. (Applause.) Well, now, when they ask us to go back into the Church, I think we have a right to inquire what sort of a church it is. (Laughter.) Now, dear friends, allow me to make one remark, which I do with extreme regret and pain, and that is this, that things have lately happened in the Congregational body of Wales which I think would make almost any lover of peace wish that he could go anywhere else; but if you turn your attention and seek relief from discord and strife in the Church of England, you will be only leaping from the fryingpan into the fire. (Laughter.) There was something really pathetic in the warnings that were given by the archbishop and one of the other bishops in the preliminary sermons that were preached before this Congress, and read between the lines it meant this:—"Dear brethren, you are coming to a country of aliens; pray try to behave yourselves. (Laughter.) Do not be flying at each other's throats before these Welsh Dissenters." The *Times* said that the archbishop and the bishops were like a man taking a restive horse into the market to try to sell him, and when he is prancing and rearing and standing on his hind legs, he pats him on the shoulder and tells the spectators, to one of whom he wants to sell him, "It is only in sport, only in joke; he is a very quiet animal, only doing this in sport." (Laughter.) So our friends the archbishops and bishops try to convince the Welsh Nonconformists that if there arose a little apparent discrepancy in the midst of the Congress it was nothing, it was only a display of good humour. (Laughter.) Well, but is it so? You know it used to be customary for our Church friends to say that that was one of the great inducements which would prompt the Nonconformists to enter within their communion, that there was peace, there was unity; that instead of the sectarian distractions by which the Nonconformists were divided, you have a Church constituted by a succession of Acts of Uniformity, so that they were bound together in peace. Well, you come near and listen, and the description given by Milton of that region where

> Chaos umpire sits,
> And by decision more embroils the fray,

really describes accurately what is going on. This is the description given by Milton:—

> At length a universal hubbub wild,
> Of stunning sounds and voices all confused,
> Borne through the hoary dark, assaults our ears
> With loudest vehemence.

I venture to say this, Mr. Chairman, that there now exists among the great body of the Nonconformists in this country, divided as they are into various sects, all the great Evangelical communities—the Independents, the Baptists, the Presbyterians, the various bodies of Methodists in England and Wales, more unity of sentiment—ay, and more uniformity of worship, if that were a matter of importance—than you will find within the walls of the Church of England. (Applause.) There is another thing I want to say, and I come now to a more serious matter. I think that, looking at the goings on in that church, I say it with grief, and not with exultation, we as Welsh Nonconformists are less than ever inclined to enter within its pale. The Welsh are a nation of Protestants. (Applause.) Welsh Dissenters are emphatically Protestant Dissenters, and notwithstanding the attempt that is sometimes made to diminish the distinction between us and the Roman Catholics, or rather that bastard kind of Popery which is now so much in the ascendant in the Church of England, I venture to say that the differences are vital and essential. We do not like the system that puts the church in the place of Christ, that puts the crucifix so as to hide the Cross, that corrupts the truth of God by the traditions of men, turns aside from the simplicity of Christian worship to an histrionic and sensuous religion, where men are found, in the language of Cowper,

> Happy to fill religion's vacant place,
> With empty forms, and gestures, and grimace.

That is not the religion under which we have been brought up—(applause)—and we do not mean to go back into the Church that is going rapidly towards Popery and towards Rome. I have not been accustomed to be among the number of the alarmists, but I tell you candidly friends, that I have sometimes been asking myself of late, if things go on as they are now going on in the Church of England, where will be our Protestantism fifty years hence? It will be safe in the custody of our Nonconformists: (Applause.) Is that true, or am I exaggerating as to the tendencies in the Church of England? Now listen to the language of their own bishops. This is what the venerable Bishop of Llandaff, whom everybody here honours and respects—(applause)—says: "This has been called a Romeward movement, while others have denied that it is so. I cannot but consider it is a Romeward movement and a very rapid movement." The late Bishop of St. David's said: "Nothing in my judgment can be more mischievous, as well as in more direct contradiction to notorious facts, than to deny or ignore the Romeward movement." The Bishop of Bath and Wells says: "It is notorious that there are those in the Church at the present day who have deliberately and avowedly undertaken the task of revolutionising the Church of England as to her doctrine and her ritual, and of effecting her reunion with the Church of Rome. There is a deliberate conspiracy somewhere to bring back the Church of England to communion with, and obedience to, the Pope of Rome." The Bishop of Peterborough says: "No one can deny, the most advanced members of the party do not themselves care to deny, that it is in its latest development marked by a close and even servile imitation of all the minutest details of Roman Catholic ceremonial, a hankering after Romish theology and Romish forms of private devotion, and almost childish affectation of all the most Romish modes of thought and forms of expression." The late Bishop of Carlisle says: "There can be no longer any doubt that there exists at this moment within the the pale of the Church of England an organised combination, the object of which is the reinstatement amongst us of those distinctive doctrines and observances of the Church of Rome which were cast forth at the time of the blessed Reformation." And, finally, the Archbishops of Canterbury and York, replying to a memorial signed by 60,000 lay members of the Church of England, calling attention to the Romish character of the Ritualist movement, write: "There can be no doubt that the danger you apprehend, of a considerable minority both of clergy and laity amongst us desiring to subvert the principles of the Reformation, is real. We feel justified in appealing to all reasonable men to consider whether the very existence of our national institutions for the maintenance of religion is not imperilled by the evil of which you complain." Yet this is the Church to which they ask the Protestant Dissenters of Wales to return. There is one other remark, gentlemen, I wish to make, and it is this: that, even apart from religious considerations altogether, I will confess to you that it is not a matter of indifference to me whether the people of Wales are Churchmen or Dissenters. Great national interests are involved. (Hear, hear.) I cannot forget the statement of Lord Macaulay that the Church of England has continued to be for 150 years the steady enemy of public liberty. Is not this witness true? Is it not the fact that the Church did range itself against the struggle of the patriots of the Long Parliament when they were attempting to establish our liberties on sound and lasting foundations; that they were against the Revolution of 1688, and the settlement under King William, who delivered us from the tyranny of the Stuarts; that they were against all the endeavours made in the reign of the Georges to mitigate the despotic laws that oppressed the Nonconformists; that they were against the efforts made by Mackintosh and Romilly to reform the most barbarous and sanguinary criminal code that ever disgraced the statute-book of any nation; that they were against the repeal of the Tests and Corporation Acts, against Roman Catholic Emancipation, against the repeal of the Corn Laws, against, or at least indifferent to, the abolition of slavery and the slave-trade, against the abolition of taxes on knowledge, against the opening of the Universities to the nation, against the disestablishment of the Irish Church, against the reform of the Irish Land Law, against the ballot for the protection of the voter, against admitting the agricultural labourer to the franchise, against every kind of freedom, whether freedom of worship, or freedom of the Press, or freedom of trade, or freedom of voting; and that being so, I say it concerns the future liberties of our country that Wales, which has shown itself so strong on the side of liberty, should continue to maintain those Nonconformist principles by which its love of liberty has been fed. (Loud applause.) Now then, ladies and gentlemen, what are we to do? In the first place, we must maintain our hold upon the Welsh people, and in the second place we must take care that the English people that come among us shall have proper religious instruction. No man loves the old language more than I do, and I think I love it more the longer I live; but I entreat you Welsh friends to mark one thing that happened in the Church Congress. What was it that our friends of the Church of England deplored most bitterly, those of them, at least, who understood the condition of the Principality? Was it not this, that in times past their Church committed the fatal error of disregarding the language of the people, and bringing among them pastors and bishops who were unacquainted with that language, and, therefore, unable to impart to them religious instruction in the language they loved? Do not let us fall into the same error in another direction. They neglected and despised the Welsh, and tried vainly to cultivate the English. Do not let us neglect and despise the English, and try to force the Welsh upon those who are not prepared to accept it. No, there is no fear of the Welsh language becoming extinct. The men who talk like that talk about what they do not understand. For many many generations it is unlikely and impossible. I will venture to say it is as impossible that the flood of Anglo-Saxon influence that is rushing into our country should submerge the old language as it is that the waves of the Bay of Cardigan should arise and bury beneath their waters the mountain ridges of Snowdon and Cader Idris. (Applause.) No, the old language is safe enough for a good while yet to come. But do not let us neglect those that are coming amongst us unprovided with religious instruction. It is very well to say "Wales for the Welsh," but I say, above all things and before all things, Wales for Christ. (Applause.) Oh, yes, dear brethren, the younger generation of the Welshmen, pastors and laymen that are here, I venture to make one appeal to you. You have received a great inheritance from your forefathers, an inheritance won with toil and tears, with labour and suffering even unto blood; take care that that inheritance is not allowed to slip out of your hands. The truth of God, the honour of Christ, the salvation of men; nay, as I have been attempting to show you, the safety of Protestant truth and the maintenance of our national liberties, are all involved in your upholding the position which your Nonconformist forefathers have won for Nonconformity in this land. Stand fast, then, brethren. This is my last word to you. Whatever temptation may come to induce you to enter back into that Church from which your fathers dissent, stand fast in the liberty wherewith Christ hath made you free, and be not again entangled in the yoke of bondage. (Long-continued applause.)

The proceedings closed with the doxology and the benediction.

Evangelical College at Cambridge.—A new collegiate institution, to be called Ridley Hall, was commenced on Friday at Cambridge. The corner-stone was laid by Bishop Perry in the presence of an influential assemblage. The new hall is intended for the training according to Evangelical principles of members of the University who are candidates for holy orders. Bishops Cheetham and Speechly and Canon Ryle took part in the proceedings. The new college, when completed, will form four sides of a quadrangle, but at present only a portion is being proceeded with—namely, the principal's residence, the lecture-hall, and some students' rooms above, with the tower and main entrance, which will form the centre of the east front.

CONGREGATIONAL UNION.—OTHER PUBLIC MEETINGS.

NEWPORT.

On Wednesday evening a public meeting was held, under the presidency of the Mayor of Newport (Mr. Joseph Gibbs), at the Victoria-road Congregational Church, at Newport. The Rev. H. E. Arkell, of Southsea, gave an address on "Our principles of church life, and how we work them," in the course of which he referred to that morning's meeting of the Union at Cardiff, where they received such a united welcome from every denomination of Christians except one, and that section of the Church of Christ was "conspicuous by its absence." He maintained that Nonconformity, as represented by Congregationalism, was a mighty power in the land—in every direction and on every hand. Alluding to the disestablishment and disendowment of the Church of England, which he asserted would come, he ventured also to assert that Wales, beautiful Wales, was ripe for disestablishment. This could also be said of Scotland. It had been written that the Church of England had the soil, but other churches had the people. (Hear, hear.) In Wales there were no less than 3,000 chapels belonging to Dissenters, and the congregations raised 300,000*l.* per annum in support of their ministers. They longed for the time when they would not be Dissenters. As a name, they disliked Dissenters, but when they ceased to be Dissenters they would not cease to be Congregationalists. (Applause.)

The Rev. W. M. Statham, of Canonbury, congratulated the Mayor, as a Churchman and a Conservative, on presiding over them that evening, and, adverting to the proceedings at the Church Congress in Swansea, he paid a high tribute to broad-hearted Church clergymen, especially such as Dean Vaughan, of Llandaff. Disestablishment, he said, was viewed from different aspects by those who advocated Free Church principles. Some feared that it would be fraught with great danger to the religious life of this country if it was brought about in a hurry. What he feared most was the inroad of sacerdotalism, and the rule of the priest. He claimed that Nonconformity had done much to the Protestantism of this country. (Applause.)

The Rev. J. Guinness Rogers was the next speaker. The Church Congress had gone to Swansea, as it had been said, to endeavour to convert the Dissenters of Wales to the Church. Probably the holding of the Congregational session at Cardiff would be regarded as a return match, and an attempt to convert the Churchmen of Wales to Dissent. But he assured them they were not engaged in any work of proselytising whatever. If men were to be found who could be drawn about from one church to another, they were of no use to any church. There was higher and nobler work to do, and enough people were to be found who did not belong to any church. After treating of the breadth and scope of Nonconformity, and of its great freedom of worship, he proceeded to discuss the inroads of sacerdotalism within the Church of England. His views were wholly different on this head from those of his friend Mr Statham. He believed that the result of disestablishment would prove most advantageous to Evangelical churchism, and it would also make secure the foundations of Protestantism. The meeting was most enthusiastic in its approval of the addresses which were delivered.

CARDIFF.

On Thursday evening there was a largely-attended meeting in Wood-street Chapel, for the exposition and enforcement of Free Church principles. Mr. T. Williams, J.P., Merthyr, presided, and in the course of a vigorous speech said that, with all its defects, they were not ashamed of their Congregationalism. They were not the only people who held Free Church principles in Wales. Wales was a land of free churches. (Hear.) They had a State Church, but it was not of Wales, but the Church of England. (Laughter.) They had heard of the Church of Scotland, and of the Church of Ireland, but not of the Church of Wales. (Cheers.) They had the Church in Wales, but it was the Church of England, and they would be glad to transfer it there. (Cheers.) If they were in the same state that Ireland was some time back, and that Scotland was in now, they should not be long in throwing it off. (Cheers.) The Principality was a nation of Nonconformists, and all the work of the country was done by voluntary effort. There was no part of the kingdom which spoke so loudly in favour of voluntaryism, though they were not wealthy, but poor; and yet they had provided for all. They had provided chapel accommodation for 70 per cent. of the whole population, which he was informed was a larger percentage than could attend at one time. (Cheers.)

The Rev. W. Spencely, of London, then spoke upon "Our Principles." Having explained the characteristics and advantages of Congregationalism as an ecclesiastical system, he went on to say that of necessity, to be true to the principles of Church life, Congregationalists were opposed to State churches. It was a fashion amongst certain sections of our countrymen to decry as "political Dissenters" those Nonconformists who expressed themselves as opposed to the Church of England as by law established, but with Congregationalists it was not merely a matter of politics, but of religious principle. (Hear, hear.) A State Church was, in their view, altogether at variance with the true principles of church life. (Hear, hear.) In common with all enlightened politicians they could not help regarding a State Church as a crying injustice, and as a deposition of Jesus, and that from the headship of the Church. (Applause.) Instead of Christ forming His Church by His Spirit dwelling within, and finding His disciples in a State Church, it was the State which governed the Church, and necessarily led to the secularisation of the Church. (Hear, hear.) It was not that Congregationalists were envious of spirit, and that they wanted the State prestige and emoluments of the Church of England for themselves, or that they were simply Radical politicians, but the principle of State Government they held inspired them with opposition to all State Churches. Another advantage resulting from the Congregational order of church polity, was that they enjoyed perfect freedom of belief within the limits of the great Christian facts and truths of Christian revelation as they were understood by the general consent of the Christian Church. (Hear, hear.) In view of the fact that the Evangelical Church, the High Church, and the Broad Church put an entirely different construction upon the Thirty-nine Articles and the Prayer-book, was it be wondered that our commercial and political morality as a nation were far from what they ought to be? (Hear, hear.) The old Hebrew proverb was still true, "Like priest, like people," and therefore they protested in the name of common truth and morality against the State encouraging men of antagonistic views to subscribe to the same set of articles and creeds by offering them social prestige and money payments to do so. ("Hear, hear," and applause.) In conclusion, he said: If we desired to be united with a form of church government which rendered full honour to Jesus Christ as the sole head of His Church; if we would be connected with a church which was bound by no fetters of subscription to man-made creeds, if we wished to be members of a church which knew no social rank or difference before the Lord; and if we sought for a Church pre-eminently unbigoted and unsectarian, then they could find no Church which excelled in each and all of these respects as the Congregational Church. (Loud applause.)

The Rev. T. G. Horton, of Bradford, said it might be quite well worth while to inquire whether one system of church government had not some considerable advantage over another. But they had only to do that night with their ecclesiastical principles—not with their practices. They did not set up their principles as being imperative; they held that others were as allowable as their own. (Hear.) They did not come as sheep-stealers—(laughter)—if they did, he should almost wish that the old law for sheep-stealing was still in force. (Laughter.) There was an Imperial flag, before which all denominational flags were lowered in humble obedience—that was the Christian flag. The speaker proceeded to expound the five principles on which Congregationalism was based, and he advocated it on the ground of its fitness to promote the unity of Christendom—for Congregationalists could fraternise with all sections of the Christian Church.

The Rev. J. Morlais Jones, of Lewisham, followed with a racy speech on "Free Thought." Their denomination, he said, believed in free thought, and their position as regarded other Christian communities was their distinction, for they had no fixed, no authoritative creed, no confessions of faith, long or short; and, as far as he knew, they stood alone in this. (Applause.) No creed was large enough to include what Congregationalists believed. They were not the slaves of a Church; they were citizens of the Jerusalem above. Congregationalists wished to keep their souls free to welcome all new truth. Wherever it came from, they had a place for it. As for the ministry amongst Congregationalists, the only condition was that the minister should be fitted to teach. Apart from that fitness they did not believe that anything could qualify him or give him any right. In the long run this was the only thing in which he would believe. (Applause.) Congregationalists believed it most proper for a man to be set aside by prayer to the sacredest work in the world—(Hear, hear)—and most invaluable: that he should enjoy the confidence of those who were already engaged in the work. (Hear, hear.) But, that any ordination could fit a man who was unfitted before, they believed to be a piece of credulity. (Loud cheers.) What could "apostolic succession" do for a man who was a born "noodle"? (Laughter.) Supposing they were sure the shock came straight from the apostolic battery, and were certain that it was conveyed through the bishop's fingers to the candidate's head, did they suppose that any shock, however apostolic, could do any good if the head, to begin with, was a wooden one? (Much laughter.) In the Establishment it was said that Congregational ministers were but echoes of their congregations. If the truth were told the congregations suffered far more at the hands of the ministers in this respect. (Hear, hear.) In the course of some concluding remarks, the speaker said that His Grace the Archbishop of Canterbury had been down at Swansea recently, trying to put heart into the Welsh clergy. He found some things to encourage him, even in Welsh Dissent. It was evidence, at least, that the religious instinct was not dead in us. Somebody said that the Welsh enjoyed their religion as their daily bread. His grace has found that there is the religious instinct still left in us. (Great laughter.) We have built six chapels for every church—(Hear, hear)—that is, according to the Bishop of St. David's—we have paid for them with the ready offerings of colliers, iron-workers, quarrymen, and farmers; we have transplanted the land of Canaan to Wales, and you may walk down the Taff Valley and imagine that you were walking down the valley of Judea. (Applause.) The Bible has cast its spell upon us, and determined the channel into which the national genius should flow. We know "the land of the Book" as we know no other land upon earth. (Loud cheers.) Wales has sat in seclusion away from the great world—forgotten, pitied, with the Bible between her knees. (Loud applause.) But we are told by a stranger, who knows us not, that the religious instinct is not dead in us. If that instinct could have perished, it would have perished when the Church appointed to feed it, neglected, slurred, insulted it. We welcome her. Let her take her place among the denominations, but let her give up the foolish dream which has entered into her head. That can never be. (Applause.) Wales can never be wooed back into her fold again. (Renewed applause.) The day when that was possible has fled for ever. The churches have filled the land with the name of Jesus. (Loud applause.) The apostles of the Free Churches have gone everywhere and told the story of Divine love, and Wales is not going to turn her back upon the Free Churches now. (Applause.) Wales can at least be grateful, can remember the friends who have been true to her. (Cheers.)

WELSH MEETING.

On the same evening (Thursday) a Welsh meeting was held in the Tabernacle Chapel, Hayes, which was crowded. The chair was taken by Mr. C. R. Jones, J.P., who in his opening address said that Dissent in Wales was stronger, and its influence greater than ever it was. Though the Archbishop of Canterbury at Swansea spoke as though these places of worship were Pagan temples, or altars of Baal, he could tell his lordship that their fires were kindled on every hill top, and to them (Nonconformists) these simple buildings were as sacred as the ancient and more pretentious cathedrals, with their coloured glass windows, in the country. Mr. Cross, the Home Secretary, had stated that as the church was a National Church, it was its duty to provide places of worship for the whole people. It was evident, however, that the Established Church could not claim the title of being a national church. Let them for a moment see how things stood in this respect. The *Guardian*, the organ of the High Church party, asserted a few weeks ago that the National Church had not sufficient accommodation for more than seven millions out of the thirty-two millions of people in this country. They saw then that as many as twenty-five millions were unprovided for by the so-called National Church. Taking the Principality, the Established Church had only in 1851 provided for 30 per cent. of the population, whereas the Dissenters had provided for 70 per cent., in fact, the Dissenters of Wales had provided for 12 per cent. more than was actually necessary. In the face of facts of this kind, he would ask again, Where could the people of this country worship—how could they receive religious instruction, had it not been for the efforts of Dissenters? He would at once acknowledge that there had been a great increase in the accommodation provided by the Established Church since 1851. According to the most reliable estimate, the so-called National Church had erected 4,000 places of worship in the quarter of a century between 1851 and 1876—an unexampled increase in the history of the Church during any similar period. It was now supposed that the National Church had some 18,000 or 19,000 places of worship. The Dissenters had not been idle during that time. They also had made great strides, for it was estimated that the increase in the number of places of worship of the various denominations was between 8,000 and 9,000, so that at the present their places of worship numbered about 29,000. They were also told that some 6,000,000*l.* was freely contributed annually by the Dissenters of England and Wales towards the support of religion. He ventured to say that this country was what it was politically, socially, and religiously, in particular through the efforts of Dissenters. He went on to refer to the antagonistic feeling still manifested towards Dissenters. Dissent was spoken of as a most destructive plague, and the most dangerous disease that ever visited the country. Papers were read and speeches were delivered by bishops, deans, canons, and others, on platforms and at Church Congresses, on the reasons of Dissent and the remedy for it. He (the speaker) was afraid that the consultations of these ecclesiastical doctors had been delayed too long, and in the case of Wales the disease had taken too great a hold to be healed. The chairman concluded a vigorous address by making a powerful appeal to his hearers to be faithful to their principles at the next general election, and endeavour to return Liberals to Parliament. (Applause.)

Addresses were subsequently delivered by the Revs. R. S. Williams, of Bethesda; Simon Evans, Hebron; and Dr. John Thomas, Liverpool. The last-named speaker, in an eloquent address, said that what made Nonconformity a power was that it was in thorough sympathy with the people, as was exhibited by its leaders in their knowledge of the circumstances and necessities of the people, its high appreciation of morality, and the eloquence which was characteristic of its ministers, and the fervour which was kindled and cherished in religious minds.

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Hon. Secretaries— { Hon. and Rev. W. H. FREMANTLE, M.A. / JOHN MACGREGOR, Esq., M.A.

A Committee has been formed for the erection of a MEMORIAL STATUE to WILLIAM TYNDALE on the Thames Embankment in London, where a site has been granted by the Metropolitan Board of Works.

William Tyndale was born about A.D. 1480, when the English people had no Bible in their own language. At an early period of his life he resolved to give them this boon; but he was compelled to fly from his native land to prosecute the work. In 1526 his version of the New Testament was introduced into England, but it was seized and burned. He continued for ten years sending forth fresh editions of this book, and translations of various portions of the Old Testament, until, in 1536, he was treacherously seized, and strangled and burned near Brussels, exclaiming with his last breath, "Lord, open the King of England's eyes!" His prayer was answered: the very next year the Bible was ordered to be read in English in all our churches.

London, which was the scene of his early efforts at translation, and which was the first place in England to benefit by his work, has hitherto had no monument to Tyndale.

The present moment, when the Companies for the Revision of the Authorised Version (substantially the version of Tyndale) have nearly completed their labours, is thought peculiarly opportune for recalling the memory of the greatest of our Bible translators. Amid the controversies of the day it is hoped that this movement may exercise a uniting influence.

The aim of the Committee has been to invite co-operation from all sections. Their members comprise men of very varying shades of opinion among Nonconformists and the English clergy and laity, and distinguished men in the Scotch and Irish Churches; and the Committee hope to secure the co-operation of Christians of the United States, of India, of Canada, of Australia, and of the other Colonies.

The Statue itself is to be of bronze; and Mr. J. Edgar Boehm, a sculptor of the highest eminence, has been requested to prepare a sketch design. An excellent site on the Thames Embankment has been promised by the Metropolitan Board of Works.

The Committee estimate the total cost at about 4,000*l.*, but a larger sum could be used with advantage for a monument of such importance.

The Committee EARNESTLY APPEAL to all lovers of the Bible, as well as *to those interested in the growth of the English language and literature*, for the necessary funds. As it is wished to spread the interest of the scheme over as wide an area as possible, *contributions of any amount will be welcomed*. It is very desirable that the money should be raised speedily, so that the work may be carried out without delay. Contributions may be paid to the Honorary Secretaries; or to the account of "The Tyndale Memorial Fund" at the Bankers, Messrs. Glyn, Mills, Currie, and Co., 67, Lombard Street, E.C.; or to

ROBERT CLARK, Secretary.

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The following contributions, amongst many others, have been received:—

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